

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW OF  
CHRISTIAN MISSIONS

VOL. LXVI

January, 1901

NO. 1

☪  
ST. PAUL'S COLLEGE, TOKYO

☪  
ON THE YUKON

☪  
CHINESE SUPERSTITIONS

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SIX WEEKS WITH A PACK TRAIN IN IDAHO

☪  
MEDICAL MISSIONARY WORK FOR WOMEN IN SHANGHAI

☪  
BISHOP BICKERSTETH OF JAPAN

☪  
THE SANCTUARY OF MISSIONS

## New York

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SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH  
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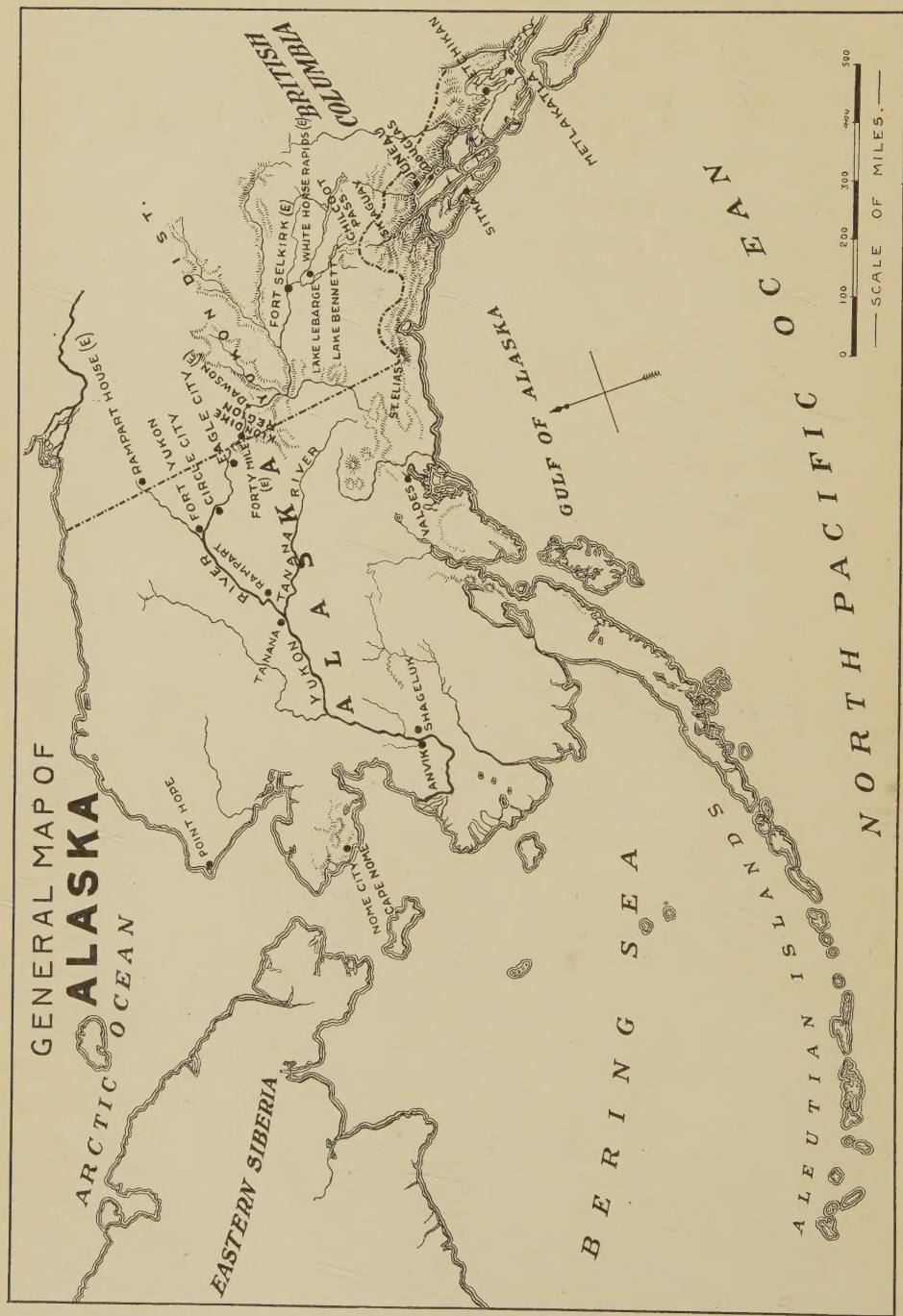
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# MAP OF ALASKA

SHOWING AMERICAN AND ENGLISH MISSIONS. THE LATTER ARE INDICATED BY (E). THE METLAKATLA MISSION IS AN INDEPENDENT STATION

# THE SPIRIT OF MISSIONS

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## The Progress of the Kingdom

### *The Outlook in the China Mission*

THE situation in the China Mission has materially improved. A letter from Bishop Graves, received as we go to press, announces that on the day of writing, November 24th, he was to start on a visit of inspection as far west as Hankow. His investigation apparently revealed favorable conditions and convinced him of the wisdom of resuming up-river work. A cable-gram received at the Missions House December 13th contained the welcome information, "Hupeh stations reopened." This was followed December 26th by a dispatch asking that the missionaries under appointment for China, whose intended departure last summer had been delayed by the outbreak, should go forward as early as possible. Everything, therefore, points to the resumption at an early day of most, if not all, of the suspended activities of the Mission. This will in all probability include the reopening of Boone and St. Hilda's Schools, at Wuchang, at the China New Year at latest. St. Peter's Hospital for men and the Elizabeth Bunn Memorial Hospital for women, in the same city, will also be enabled to resume their ministry of mercy to the people of the city and neighborhood. The six day-schools in Wuchang and Hankow will once more

be gathering the boys and girls for Christian instruction, while the full round of services at the Church of the Nativity, in Wuchang, and St. Paul's Church, Hankow, as well as in their associated chapels, can be resumed. Further up the river, in Shasi and Ichang, the parochial and day-school work will be begun again by the native clergy. There are at the present time no resident foreign missionaries at either of these stations. The opening of the work will relieve the foreign and native members of the staff alike from the serious strain under which they have lived for the past four months, and will enable them to do what all have been keenly desirous of doing for many weeks. In speaking of the reopening of work in the western portion of the Jurisdiction of Shanghai, it must not be forgotten that there has been no time throughout the Chinese crisis when our Church has not had its representatives in Hankow, where services, necessarily limited in number, have been regularly held.

DECEMBER 14th  
Wanted: A Lay-  
man for  
St. John's College,  
Shanghai  
Mr. Giles B. Palmer sailed from San Francisco to take a place upon the teaching staff of St. John's College, Shanghai. He goes in answer to a request from the Bishop



and the President of the College for two young laymen to assist the present staff in meeting the increasing demands for the education St. John's College gives. Another volunteer is needed. He should be a layman, about twenty-five years of age, unmarried, with some experience as a teacher; a good mathematician, able to take classes in algebra, geometry, trigonometry, and conic sections; willing to give instruction in the more elementary branches. Above all, he must be a Christian gentleman, who will endeavor to turn to good account the unusual opportunity for the exercise of patient Christian influence among the nearly two hundred students of the college. The position is not an easy one, and the Bishop asks for a robust man, who, while he will naturally be distrustful of his own qualifications, is willing to give of his best for the advantage of his brothers of another land. This challenge to the Church to send recruits that the work in the field may not suffer will, we trust, command wide sympathy and receive a due response. Particulars may be secured from the Corresponding Secretary, 281 Fourth Avenue, New York.

*Bishop Peterkin's* LETTERS from Porto Rico, showing the urgency of the situation there, have caused

Bishop Peterkin to hasten his visit to the island, and by the time this magazine reaches our readers he will be facing, on the ground, the critical opportunity now before the Church. The outcome of his visit will be largely determined by the character and the measure of the support given him by the Church at home. We have more than once outlined the condition as it exists in Porto Rico—the exceptional advantages under which the work of the Church was begun, the still unsupplied need for men and buildings, the necessity for beginning the erection of a church in San Juan by February 1st if the title to a valuable piece of property is to be se-

cured, the inconvenient arrangements under which services have been held from the beginning, and the consequent loss of much of the original advantage. It is not reassuring to be told that one body of Christians, whose mission was established after our own, and with but six members, now has a \$15,000 church, with both English and Spanish speaking congregations; or that another has transferred seven of its Spanish speaking workers from Mexico to the island, establishing stations in several important centres and ministering to the people in their own tongue. Bishop Peterkin naturally asks, "Will the Church let me go to Porto Rico to face these conditions without such personal and financial backing as will at least allow us to land and entrench ourselves at San Juan?" To do this he needs both men and money. Eight thousand dollars are required, in addition to what has already been raised locally, to build the needed \$10,000 church in San Juan. Might not the erection of a church in that city, as the central home of the Church in the island, be a fitting memorial to some faithful servant of our Lord whose work here is done?

*The Church and the Nation* DOMESTIC Missions are the general effort of the whole Church in the

United States to give aid to the Church in those portions of the country where it is not at present sufficiently strong to maintain itself and to do all that should be done to uplift and influence the life of the community. It is a mistake to suppose that Domestic Missions are confined to the West and Southwest. The field extends from some of the college towns of New England to the mining camps of the Pacific coast; from Point Hope in northwestern Alaska to Key West at the southern point of Florida, and then on to Cuba and Porto Rico. In every state and territory west of the Mississippi, a section including about two-thirds of the area of our country, and a section in which many of the im-

portant religious and national problems of the future are being met and solved, domestic missionary work is being carried on. In many dioceses in the East and South important work is being done that could not be maintained were it not for the assistance given by the Church at large. Domestic Missions also provide for the needs of the Indians and the Negroes of the West and South, and endeavor to care for some of the many thousands of foreign-speaking white people of the middle West. To put these facts into figures, domestic missionary work is maintained in seventeen missionary districts and in forty dioceses. The staff of workers, for whose support the Board of Managers is responsible in whole or in part includes seventeen missionary bishops, and about 1,100 clergymen, teachers, physicians, deaconesses and nurses, who in churches, chapels, schools and hospitals are working to make the United States in the fullest sense a Christian nation.

*A Brighter  
Day  
in India*

INDIA is slowly recovering from the famine. An American gentleman who recently visited

the stricken districts says of the situation: "Generally speaking, the crops are good and the famine is practically over. Nevertheless, there is and will be a legacy of wrecked humanity, impoverished poor, and some tens of thousands of children for whom Government or missionaries must provide. I saw much distress; was sickened in heart at the sight of the skeleton children still dying in large numbers, notwithstanding all that is being done for them by loving nurses. But the worst is over, and the land is again peaceful except in sections of the country where the crops have been again a failure to a large extent. Missionaries have done a noble work; many of them have laid down their lives, and many of them are wearied now almost to the point of breaking down."

To this testimony to the part played

by the missionaries in relieving distress, should be added the words of Lord Curzon, who, in a speech before the Legislative Council, reviewing the relief measures said of them: "Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task." There is satisfaction in knowing that Churchpeople in the United States have sent Miss Marston, \$8,794.45. The gifts have been the means of relieving many sufferers.

*Are Foreign Mis-  
sions Worth  
While?*

MANY people claim the right to withhold their support from Foreign Missions on

the ground that they make but little headway. This reason, even if it rested on a strong foundation of fact, would be a curious one for withholding aid. In view of the unqualified command of our Lord, no such plea can honestly be urged. We may, and indeed we ought to, examine carefully the results of missionary work, so that whatever may be amiss in the method or the spirit of our endeavor may be corrected. But if, with wise methods and intelligent and devoted workers, the progress is still slow, this fact ought to be one of the strongest arguments for increased support.

It is true that the gains in the Foreign fields are not as rapid as might be wished, yet the fact remains that the number of converts yearly won for the truth is much greater, in proportion to the number of native Christians and the number of ordained Foreign missionaries, than is the number of baptisms and confirmations in home parishes, compared with their membership and equipment. One of the most important results of the recent missionary conference in New York



was the valuable demonstration it gave of the inherent success of Foreign Missions.

There is one aspect of Christian missions of which we are too apt to lose sight. We mean their social, as distinguished from their spiritual influence and results. We are indebted for some exceedingly suggestive figures concerning this aspect of missions to the pamphlet on "Centennial Statistics," prepared for the Conference by the Rev. Dr. Dennis. They are the most comprehensive and reliable statistics on this subject ever gathered. They cover every part of the world. Yet, complete as they are, they do not tell the whole story. Ten per cent. of the missionary societies known to be at work failed to make returns, while a large number of unattached missionaries, whose efforts go to swell the sum of Christian endeavor, could not be reached. It is well to remember, too, that missions in the modern sense are but a little more than a century old. We must not be so forgetful of history as to claim that missions are the product of the last one hundred years exclusively. There has been scarcely a century through the Christian era that has not been marked by a greater or less degree of genuine missionary spirit and work. Particularly should we remind ourselves that, contrary to popular belief, some excellent mission work was being carried on by the Anglican Communion at a time when its spiritual life and energy seemed to be at their lowest ebb. But after due recognition is given to the missionary zeal of the Church in the troubled times of the sixteenth, seventeenth and eighteenth centuries, it may be justly stated for the encouragement of present-day Churchmen, that much more has been accomplished during the past century, we may even say during the past quarter of a century, so far as regards the scope and character of missionary work and the application of scientific methods, than in all the three preceding centuries. The educational, medical and philanthropic features of missionary work, in fact all

those departments which have to do directly with the bettering of social conditions, are the growth of the last one hundred years. Such figures as those which follow may well give cause for reverent thankfulness.

#### *I. Educational Work*

THERE are now in foreign mission fields ninety-three colleges and universities, attended by 35,000 native students. In 358 theological and training schools 11,900 native students are being fitted for evangelistic and pastoral work. Boarding and high schools number 857, and are preparing 83,000 pupils to take an intelligent part in the life of their several nations. The elementary schools roll up the striking total of 18,742, and are giving a daily opportunity to their teachers of planting Christian truth in the lives of their 940,000 scholars. Those who know how much the introduction of the kindergarten system has done for the children of Christian lands will rejoice that in the Foreign field 4,500 little ones are under instruction in 127 kindergartens. Industrial schools to the number of 177 are giving domestic and manual training to 9,400 persons. In one hundred years, therefore, the missionary enterprise has resulted in the establishment of 20,407 educational institutions, which are at work to-day. No account is taken of institutions which have done successful and needed work for a time, and then, owing to necessity or wise generalship, have been abandoned.

#### *II. Medical Work*

ONE of the most blessed and effective departments of missionary work is that which is included under the name of Medical Missions. One hundred years ago there was not a single medical missionary or a Christian hospital in a Foreign field. The record now reads something like this—702 missionary physicians are carrying healing and relief to thousands who would otherwise be



abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellences, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and tenderness. In sixty-three medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the desert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,705, while in the course of the year not less than 6,647,840 treatments are given.

### III. *Philanthropic Work*

for the care of dependent children or for the afflicted of any age that was not established by or was the result of Christian Missions? Because the missionaries have endeavored to carry out the letter and the spirit of their Master's teaching it is possible to-day to point to 213 orphanages, founding asylums and homes for children, which shelter and train more than 13,000 young lives that would otherwise know the bitterness of utter neglect. Thirty schools and homes for the blind and for deaf mutes are caring for God's afflicted ones. Ninety leper hospitals and asylums, manned by men and women whose heroic devotion cannot be described, are ministering to the needs of 5,200 sufferers who would otherwise be turned adrift until death came to their relief. To these works of mercy might be added all that Christian missions have done toward suppressing the slave trade, putting an end to human sacrifices, promoting prison reforms, organizing, as is being done in almost every Christian land to-day, famine relief, and generally making the conditions of life more tolerable for the hundreds of millions upon whom they bear so heavily.

These are facts and figures which

Christian people ought to ponder carefully. One of the most inspiring things about them is that while they are being put into type they have ceased to be accurate, for progress is the keynote in the mission field to-day. There are more institutions at work, there are more persons under instruction, there are more plans afoot for the lifting of people nearer God to-day than there were yesterday. To some, missionary statistics may be mere figures, far less interesting than those which record the triumphs of war, or the ebb and flow of commercial enterprise. To regard them merely as figures is to be dull of vision indeed, for as Dr. Dennis says: "They stand for immense and thrilling facts. They are tame and passionless if you choose so to regard them, but they glow with the light of imagination and the force of electric action if we look upon them as points of fire where the living energies of the Kingdom are focussed."

### *The Woman's Hospital at Shanghai*

"THE pathos of the Chinese women's life, as seen by the woman physician, would eat her heart out were it not for the hope of changing its sorrow into joy." Nothing less than this high hope would have enabled Dr. Gates to maintain the medical work described elsewhere in this number, in face of the difficulties by which it has been constantly hindered. It ought to be a point of honor with the Church at home to see that the woman's department of St. Luke's Hospital, Shanghai, is equipped in such fashion as will enable it to respond adequately to the demands of the situation. What these demands are no one unfamiliar with Chinese life can in the least conceive. No country other than China offers more abundant opportunity for the humane ministry of medical missions, and no element of the Chinese population so needs that ministry as do the women and girls. It is a truism that the redemption of any people must begin in its home life; but the home life of China is in large measure a sealed book to the

male missionary. He is debarred from access to the women, who have, to so large an extent, the making of homes. When the missionary is not only a woman, but a physician, her opportunity is great to open doors, break down prejudices, prepare the way for evangelistic effort, and indeed, to give much Christian teaching herself. A medical missionary in China indicated something of the opportunity and need in saying recently: "The woman physician can penetrate the farthest corner of her sister woman's seclusion. She knows domestic life because her work takes her everywhere, from the *yamen*, or government house, to the most abject mat hovel; into the inner circle of the Mohammedan, Buddhist, Taoist and Confucianist homes. She sees the prayer room; the boy-baby idol, dressed and cared for as though a real baby; the paper idols in their straw shrines in the homes of the poor, and the bronze idols in those of the rich; the charms worn round the neck to ward off devils; the family shrine, with its ancestral tablets, costly vases and incense burners. She is brought into direct contact with the victims of opium and alcohol, with drunken husbands, suicide, infanticide, and foot-binding, and the awful harvest of suffering reaped by wives and children from the immorality of the husbands. Occasionally, too, she comes in contact with a real man, who, in spite of customs and power and ridicule, loves his wife and shows her every mark of kindness. To the woman doctor come the little slave girl, almost murdered; the childless wife whose husband is about to discard her; the thirteen-year-old daughter-in-law whose mother-in-law has beaten her eye out; the child whose poor little crushed feet appeal to her from the cruel bandages. To the woman doctor these come and pour into her sympathetic ears the story of their lives." To live in daily intimacy with such suffering must be indeed a heavy cross. But its burden is infinitely weightier when a refusal must be the reply to an appeal for help, because the hospital equipment is so meagre.

And this is a burden that can be so easily lifted. A few thousand dollars will provide a building and equipment which will relieve the pain and bless the lives of hundreds of Chinese women every year, and, more than that, open to them the way of Life.

## The Demand of the New Century

### The Advent and Epiphany Appeal

THE near approach of the year 1901 should arouse the missionary spirit in Christians to peculiar effort. Not only is it the opening of a new century, the possibilities of which appeal most strongly to the imagination of all men of all civilized nations in things secular as well as spiritual—an appeal originated and intensified by the extraordinary advances of knowledge and science during the course of its predecessor—but the year to which 1901 succeeds, and which is now closing one conventional era, has been marked by a persecution of Christian converts, the fruits of missions, past and present, which in severity and in extent has no precedent within the memory of living men. Individual martyrs of greater personal consequence, pillars of Christendom, have fallen before; our own branch of the Catholic Church has contributed to the sacred list the names of Patteson and of Hannington, murdered directly and immediately in the pursuit of their calling, for the salvation of men through the spread of the Gospel; but of a general persecution, entailing death or worse on numerous obscure victims of their Christian profession, we of this generation have had no experience like unto that of China in the secular year now expiring. In this matter proximity in time and remoteness in position have combined to dull our sense of proportion; and we have failed generally to recognize that the days of Diocletian have recurred under our own eyes.



It should be remembered that the men and women thus slain for the name of Christ were—and are—our brethren in the common faith; and while we mourn their sufferings—though they were unknown to us by face—yet we may, and should, also feel and admit the glow of enthusiasm, should glory in their heroism, even as a nation glories in its warriors who have fallen in the front rank, in the post of duty, with their faces to the foe. That they have fallen victoriously we cannot doubt. It is almost a commonplace that the blood of the martyrs is the seed of the Church.

Those who have thus died have been of many kindreds, nations, and tongues. The young and the old, pastors and teachers that have gone forth from the peoples of civilized Europe and America, have shared the fate of those for whose sake, and for their salvation, home and people have been left. But their great bulk have been Chinese converts. Few cases of apostasy have been reported, or even rumored; and it may be remarked that the well-known tenacity of the individual Chinese, and his indifference to much that weakens the powers of resistance to pain in members of more luxurious communities, will tend, under Divine aid, to make him more than usually strong to hold fast his profession, enduring suffering and death.

Their work is done! They have entered into rest. We remain; and while we are left the work abides in our charge. Other motives, as solid if not as inspiring as enthusiasm for the victors, contribute to urge us to our duty. The command of our Lord is so clear, and so generally admitted by all organized bodies of Christian believers, that it will not be here insisted upon. But the consciousness of the world is now, in these latter days, aroused to the vast and as yet ill-defined issues involved in the wrestlings of men's spirits in the vast East. What the outcome is to be is known to God only, but of one thing we can be sure. There is but one salt in the earth that can save from corruption and destruction, the which, if they come upon such great communities as those

embraced in that wide term, the East, cannot but finally involve in a common ruin all other peoples, our boasted civilization included. "When the Son of Man cometh, shall He find faith upon the earth?" With one phase, probably the most critical, of that great problem, we now stand confronted. What shall our reply be? This at least; that—so far as depends upon our present action, and by His help, when He comes, He shall.

Those who have been slain call by their example for others to fill the places from which they have been taken; but most heavily of all does responsibility lie upon those who do not themselves go forth to do the work, but remaining, one at his farm, another at his merchandise, in perfect safety and in comparative ease, limit their self-sacrifice to giving. It is pitiful to be obliged, in the same paper and almost in the same page, to speak of the martyr and of a matter intrinsically so coarse as money; but, as a matter of fact, the progress of civilization in all its aspects—in our political liberties and in our material prosperity—has depended upon the power of the purse as really as upon motives more exalted. In political history lofty purpose has often redeemed and consecrated from defiling associations that most common emblem of the spirit of this world—money, even as the faith and the love of Christ have redeemed fallen human nature to that eminence of goodness of which Christian history furnishes so many noble examples. The appeal lies to the individual members of the Church, as they shall give account in the day of judgment, what proportion shall their gifts to missions bear to their luxury of life? To the parishes of the Church is addressed the no less solemn, no less pertinent question, what proportion their missionary benevolence bears to their luxury of worship? To both the call is simply to practise in a lower, yet indispensable degree the self-denial of Him who for their sakes became poor.

SIDNEY C. PARTRIDGE,  
JAS. DE WOLF PERRY,  
A. T. MAHAN.

# Six Weeks with a Pack Train

## Notes from the Journals of Two Idaho Missionaries

### I.—Sunday in a New Mining Camp

LEAVING the service and Sunday-school at the camp of Callendar in charge of his fellow clergyman, the missionary packed Bible and service-books, vestments and stole in his knapsack and climbed the 2,000 feet up to the camp of "Hump." There, after he arranged to hold a service in one of the stores that evening, he spent his time until noon posting notices, looking up singers and making the acquaintance of as many men as possible.

The afternoon gave him time to visit the camps of Buffalo and Concord, two and three miles off, post his notices, meet the men there, and arrange for services in the future. Walking back by another trail to tell some men working along it of the service, he reached Hump in time for an early supper, and then made a tour of the outlying camps and "shacks" to act as church-bell to those who might not have seen the announcements of service at post-office or store. At one place a man replied to his invitation, "I heard your singing this morning."

"How was that? The service is to-night."

"Oh, I mean down Callendar way."

"I think not, the service there is to be to-night."

"Well," said he, "I don't know about that, but I was out that way prospecting on the mountains pretty near the top, and I heard the children singing. I

guess it was a Sunday-school, anyway, I sat down and felt as if I was in Sunday-school myself." Six children and the Baby Organ had reached up 2,000 feet with the long remembered hymns and secured another scholar.

At eight o'clock those who



THE MISSION TENT IN THE VALLEY WHERE THE CHILDREN SANG

had gathered in the store for service were started practising some hymns, and they knew so many that there was difficulty in selecting the four to be sung in the service. After the choice had been made, came the customary explanation to those present that the responses and amens were their part of the service; that the offering was always taken because it was one of the ways of worshipping God; that the amount given



would be used to provide services like this in other camps, and that it was customary for the ministers of our Church to wear at services a uniform of cassock, surplice and stole. The minister put on his vestments and the service began.

The surroundings were hardly conventional. Most of the congregation preferred to sit on the long counters, but some had to be content with the benches we had brought in from a dining-room next door. In the corner at his high desk sat the storekeeper, listening as he balanced his accounts, and on shelves and projections three or four lamps lighted the store irregularly. The service went on heartily, and after it a number of men stayed to talk over the hard problem of spare time in a mining camp. They heard for

the first time of the work of the Church Periodical Club, and the missionary promised them literature whenever they had a place for it. The difficulty seemed to be that in a camp the population is shifting constantly, and while transients use a reading-room, they could not be expected to build one.

This objection was met in part by reference to the evenings in the store last year. All winter the storekeeper had made a point of keeping it open until the night shift went to work at eleven

o'clock. The stained floor about the stove was a record of Christian kindness. The store had been the only general meeting place in camp, except the saloons, that was warm and light, and there in order to give the men a comfortable place where they need not drink or gamble, the storekeeper at considerable personal sacrifice (eleven o'clock is pretty late in a mining camp), had welcomed them in the long evenings.

About ten o'clock the missionary slung his knapsack and started down the trail,

thinking that the day's opportunities were over, but he was soon joined by a young miner going down to work on the night shift at the Vesuvius mine. And it was not the minister but the miner who turned the conversation to religious subjects.



THE MOUNTAIN OPPOSITE, WHERE THE MINER LISTENED

Together they stumbled along in the dust and rolling stones of the zigzag road, talking over the inspiration and authority of the Bible, and its power to shape men's lives by the faithful account of imperfect but heroic leaders, and by its glimpses of the perfect Christ life. The moon was behind them as they walked, and neither could see the other's face. When they parted at the shaft the missionary walked the remaining mile with a light heart, for the organ and the children's singing had reminded him how

far-reaching unseen influences may be. and he reached the tent at Callendar satisfied to believe that some way would open for a reading-room, and that the work of the service by the stove and the talk in the darkness had but begun.

## II.—A Death in Camp

"Died from heart failure" was the verdict of the coroner's jury, and then on all sides the tenderness under the rugged surface of camp life began to show itself. Few of us had known George W. How, and even those who had been associated with him as he went quietly about his work knew little about him. But now the whole community knew that one of its number had gone suddenly and silently. He was a stranger to us, but every one's thought was for those to whom his life meant so much.

A letter from his mother in Pennsylvania gave her address, and "The Company" for whom he had worked sent a messenger with a telegram, but we were seventy miles from a telegraph station. To wait for an answer was impossible, so we could only do what we thought his family would wish were they present. Everywhere were seen expressions of thoughtfulness. "The Company" assumed the expenses of the funeral, the carpenters provided a strong and well-finished casket, children—yes, and men, too—brought flowers to place upon it around the evergreen cross that lay in the centre. When the four-horse lumber wagon that had to serve as a hearse was brought around, some one had thought to spread its floor with a thick, springy layer of pine boughs, and upon this the body was

placed. Then slowly and gently (it was touching to see how the driver with brake and rein lessened jolts of rock and corduroy road), the body was driven down to the cemetery with pall bearers walking beside it and the two missionaries in their robes heading the long procession. There was the highest resident officer of "The Company," and the plainest workman in its employ. But not only men were there. Wives and mothers, with hearts that ached for the wife and mother who could not be reached, walked along the dusty road.

Then, carrying the casket across the brook and up a steep little trail, we stopped under the pines on a knoll overlooking the valley, with the brook fifty feet below. There we lowered it deep in its rocky resting-place.

All stood with bared heads during the service; we all repeated the Creed, united in the Lord's Prayer and a prayer for those who had loved this stranger.

One of the clergy quietly took some of the flowers to send with a long letter to the lonely home, telling what had been done, and then, after singing "Nearer,



THE STREET AND STORE WHERE THE SERVICE WAS HELD AT HUMP, IDAHO



my God, to Thee," we went slowly back to camp.

On the way some one said in a low voice, "What a comfort it is at a time like this to have a clergyman in camp!"

To give this comfort to those who are in the small settlements, that before we know it will be towns and cities, the Church must man the Idaho outposts.

### III.—The Idaho Policy

Readers of these sketches of mission work in Idaho may wonder whether this outpost work is carried on all the year round, and question whether its results can equal those of parish work. This questioning happens to be needless, for the itinerating work is carried on in addition to, and not at the expense of, other work.

Both missionaries have parishes in the Snake River Valley, where during July and August the heat is intense, and church attendance, even for those who have not gone camping or prospecting, is often impossible. But in these very months work in the mountains is most needed. Mining camps that are almost empty at other times are now filled with men, and prairie towns can be reached in far less time than at the other seasons when the roads are heavy with mud. So in the summer the missionaries at Lewiston and Clarkston are free to take a long trip to otherwise neglected points. The rest of the year they are limited to points which can be reached between Sundays.

These, however, are many, and the appreciation of people living in towns too small to afford a resident minister, when they find that they can still be sup-



A BIT OF ROUGH GOING

plied with services at regular intervals, make distances seem shorter than they really are. It is the plan of the Bishop to make Lewiston a centre in which the Church shall be strong, and from which the many outlying points with few or no religious privileges can be ministered to.

Work of this kind is only limited by the supply of men and means. One town at least (Grangeville) where a monthly service is now held, must some day be made a centre of work similar to Lewiston; but this will not be done until a good man and a good support can be found simultaneously. Both are needed, for to place capable men in strategic points, to assure them regular support, and then to insist that they use these points as centres and not as circumferences, is the Idaho policy.

## A Missionary Bishop's Year

### III. The Yukon

BY THE RIGHT REVEREND PETER T. ROWE, D.D.

IT was on the morning of the 21st of June, that I left Skaguay behind me, and climbed by train through heavy cloud banks to the summit of White Pass. This is a change indeed from the old trail, which cost the sacrifice of five

thousand horses and I cannot say how many lives of men! The distance from Skaguay to Lake Bennet is forty-eight miles, and this year I reached the latter place in six hours, where I had camped in March, 1896 and 1898, after weary days

of packing by the Chilcoot trail. Here at that time were but a few miners' tents, a little village, with piles and piles of merchandise in transit to Dawson. The same afternoon I took passage on a steamer and sailed down this beautiful lake, twenty-eight miles long, across which I had twice sledged and packed, and along the shores of which I marked my many camping places. At the foot



SKAGUAY IN THE EARLY DAYS

of it is Caribou Crossing, where I built my first boat, and from this point I took the train again, and in six hours reached White Horse Rapids, thus avoiding the tortuous water route over Lakes Nares, Tagish, March, and all the others.

At White Horse Rapids I was detained for three days. I found a camp in full growth, where but a year before there was not even a clearing in the wilderness. It was laid out as a town site. Lots were selling as high as \$1,500 each. Here I met old friends. They asked me to give them services, to which request I gladly responded, though this place is in the Diocese of Selkirk under Bishop Bompas. These were the first services held here, and they were largely attended. I also interested myself in securing a site for a Church of England mission. Since my visit the Rev. Mr. Bowen has entered upon the work. We left White Horse at 2 A.M., June 24th, steaming down the Fifty Mile River, passed the Tahkeena,

and ran hard aground on the sandbars which are formed where the river enters Lake La Barge. As we sailed down this lake I noted the places where I had in other years broken my way through the ice, or hauled my sleds and boat over the same. In the evening we had service on board. A very good choir was gathered, and the congregation comprised nearly all of the eighty passengers.

All day, June 25th, we were running Thirty Mile River. It took us fifteen hours, whereas I have twice made it in a small boat in less than five hours. It is a bad river; on it many have lost their lives—forty-eight, I believe, this year. June 26th, we reached Fort Selkirk, where there is a Church of England mission, in charge of Archdeacon Canham, on whom I called. After leaving Fort Selkirk I was asked to baptize two children on the steamer. The service was impressive, and was attended by a large number of passengers. We reached Dawson on the 27th. Here I expected to get another steamer for St. Michael, being anxious to reach Nome in time to connect with the *Bear* for the Arctic. In this I was disappointed, and, after waiting five days, decided to buy a small boat and in this continue down the Yukon. During this delay I visited Bishop Bompas at Moosehide, and was very glad to have the opportunity to talk over our mutual interests. We settled an arrangement by which the Rev. Mr. Hawksley is to hold services at Eagle City, which is in our territory. The Rev. Mr. Naylor is the earnest missionary in Dawson. I am greatly indebted to these friends, as well as to the Alaska Commercial Company, for hospitality. I spent Sunday here, assisting Mr. Naylor, celebrating and preaching at all services. The Church established the first mission in Dawson. On Monday, July 2d, I left Dawson in a small boat and made Forty Mile at 11 P.M.; and on July 3d, a very hot day, I left Forty Mile, and rowed down the river sixty miles, reaching Eagle City late that night.

This is a mining camp, fifteen miles west of the boundary line. It is also a two-company military post. A road is under construction from Valdes in south-



eastern Alaska, to this point on the Yukon, a distance of 450 miles. A telegraph line will connect the two places. Major Ray, the Commandant, has built most excellent post quarters here. In 1898, when it was nothing but a camp of tents, I came here, saw that it had some prospects, recorded two lots, and lined out, in spite of an army of mosquitoes, twenty acres, which the military now occupies. I found my two lots safe. Within two miles of Eagle there is a camp of Indians. It is particularly to minister to these that Bishop Bompas was willing to let me have Mr. Hawksley again. He will also minister to the whites. I spent the Fourth of July in the place and witnessed a celebration that was absolutely free, thanks to Major Ray, from any disorderly conduct or drunkenness. At eleven o'clock that night, I was moving down this great river again. At times I slept with the paddle in my hands, awakened by the roar of some rapid in time to navigate it in safety, and eating sardines and hard tack. In this way I made the 200 miles to Circle City, which I reached at 11:00 P.M., July 5th.

Late as it was, the Indians were soon aware of my arrival, and one and all shook hands with me, led by faithful Joseph Kwulwul. Poor things! how kind and affectionate they are! Miss Deane welcomed me most gladly. Dr. Watt, however, was absent, and has now gone to Fort Yukon.

Since I was here last, he had built between the hospital and mission house a roomy, comfortable log building for a church, thus giving us three splendid buildings together on the bank of the river. The town has changed. It was for a time almost deserted. Now it is being reoccupied, owing to the "finds" on tributaries of the Tanana, the shortest and best way of reaching these being through Circle City. Our mission is the only one in the place; but it is a great disappointment to me that we have no missionary in charge.

During my stay in Circle City I held services daily among the Indians, gave instructions, and on Sunday, July 8th, held two confirmations, confirming twenty-eight in all. That day I celebrated the Holy Communion at eight



THE HEAVENLY REST MISSION, CIRCLE CITY: CHURCH, HOSPITAL AND HOUSE

o'clock and held five services. I was deeply touched at the last by the fact that the poor natives wanted to give something to the Church and myself, because they felt so thankful. They gave \$8.50 for the Church, and a number of articles, such as moose-skin moccasins, for myself. My heart goes out to these fast decreasing, patient, tempted, but kind people. Joseph Kwulwul has been a surprise to me for constancy, loyalty and faithful endeavor to minister to his own people, and that without much recognition. Miss Deane will be alone at Circle City this winter. It ought not to be so, and she will do all that one devoted soul can do for Christ's sake. She is respected and loved by all for her good work's sake.

Proceeding down the river, I touched Fort Yukon, for an hour's stay, and at Fort Hamlin on the 9th; at Rampart on the 10th; at Tanana, Nowikakut and Anvik on the 11th, and reached St. Michael on the 13th. Fort Hamlin, Tanana and Nowikakut are Indian villages which have been under Mr. Prevost's care. At the first there are many mutes. Our native helper, Stephen, assists Mr. Prevost at the second, and the third also is served by an Indian helper, while "Blind Paul"



MISS DEANE, IN-CHARGE OF GRACE HOSPITAL, CIRCLE CITY



THE REV. JULES M. PREVOST, OF TANANA

Who tramped one thousand miles over land to Cape Nome last winter

is constantly teaching the Indians wherever for the time he makes his abode.

At Fort Yukon I found Mr. Wooden and his family, William Loola, and other Indians. It is quite an Indian centre. We have a log school-house, which has to answer also for a church, and it is not suitable; also a log residence for the missionary. This is an old and important point, and well worth maintaining. On account of sickness among the Indians, the missionary is compelled, for humanity's sake, to relieve and help the distressed and suffering. He cannot do this out of his own outfit, on a salary of \$1,500 a year. I see the need, therefore, of appropriating some amount as a supply fund to enable him to do this. There are upwards of one hundred children in this mission.

At Rampart I found Mr. Knapp very busy receiving into the hospital two men who had been seriously injured the day before on an up bound river steamer. Mr. Knapp is obliged to nurse and care for the sick himself, because we have no other workers, nor have we funds to obtain them. This is altogether too great a task for him, in addition to his other duties. For the greater part of the winter the Rev. Mr. Prevost was with him and shared the work, but since March he has been alone. Here we have a hospital worth \$3,000,





THE MISSION BUILDINGS AT FORT ADAMS NOW REMOVED TO TANANA

which was built by the citizens of Rampart on our lots, with the understanding that we should conduct it, paying but \$500 of the cost. To do this properly we should have a matron and nurse.

I am indebted greatly to Mr. Knapp for the manner in which he has conducted the work since he came to Alaska. He has won the respect and approval of all by his brave, earnest, active, conscientious and manly character. He not only serves without any charge to the Church, but expends much of his own money for the sick and poor.

Services for the white population are regularly held in a small chapel. In addition to these, Mr. Knapp visits the men at work on their claims, the natives at the mouth of Munook and across the Yukon, and teaches the children, in whom he is greatly interested. Altogether the work in Rampart has grown under Mr. Knapp's faithful labors, and is most satisfactory.

At Tanana I met Mr. Selden and family, also Mr. A. R. Hoare, who has been assisting in the work, and is a candidate for Holy Orders. The present site of the mission is one of the best on the whole river, but the removal of the old mission to this site has involved us in expenses far beyond our estimates, and brought em-

barrassment upon us. It will, however be a model mission if we are only able to carry on the work of removal and rebuilding. For this we shall need an appropriation yearly for some time to come. The new mission site is on high ground, opposite the junction of the Tanana River with the Yukon. Fort Gibbon, a new military post, is just three miles below, and for all purposes the mission is the centre of the Alaskan interior and of a large section bound to be most important.

It is here that Miss Mary Rhinelander King is erecting a memorial chapel, which, although not yet completed, looms up already, a conspicuous object for a great distance both on the Yukon and Tanana Rivers. To attend to this, as well as to supply ministerial services in the absence of Mr. Prevost, are the reasons why I have determined to winter at this place. Connected with the mission we have a herd of reindeer and a splendid sawmill, which Mr. Selden ventured to purchase at a cost less than it was bought for in San Francisco. It is the wisest and most practical factor that the mission could have. By it the Indians will be helped in many ways. It will take some time before they will be able to build their homes here. We hope to encourage them by providing doors and

windows for the new houses. The fact that the Indians are willing to abandon their old cabins and settle here, speaks well for their interest in and love of the mission. In addition to the chapel, we must hurry forward cabins for missionaries to live in, hospice and school needs. The expense for everything here is startling and discouraging. Sickmess had commenced among our people, and I am very anxious about them. If it is serious, then it means little provision of food for the coming season. I am, therefore, going to lay in a large outfit of food and drugs, so that I may be prepared to relieve their distress and need through the long winter.

The Rev. Mr. Prevost will, upon his return from the States in 1901, make his home and centre here. At my request, and in order to meet the needs of other points, he has cheerfully moved from place to place at much inconvenience and personal sacrifice. He will not be asked to do this again, if I can avoid it.

I wish that I could emphasize, as strongly as I feel it my duty to do so, the conviction that our missions ought to be manned by a missionary band of not less than two men in each place. Cen-

tral missions with three, four or more workers in them can accomplish greater work, more safely and economically than a larger number left alone in isolated places. "Two are better than one . . . for if they fall, the one will lift up his fellow." Our blessed Lord sent them "two by two." More and more I believe that any other way is unwise, to say the least. It is not the fault of the man. The deficiencies of one are supplied by the other; each helps to keep warm and burning the spiritual zeal and devotion of the other. I trust that we may succeed soon in having two missionaries at each one of our central stations for the natives.

I had only one hour this journey at Anvik, but I expect upon my return in September to stay a week or more. I was glad to find all our friends here well and their work encouraging. There is not much change, so far as one can see outwardly, from other years, but there is a hidden work which, by the Holy Spirit, is ever going on in the hearts of the people, which we are unable to measure, and here and there in the life and character those who are bearing them in their hearts can see evidences of that hidden life and spirit.



AN ALASKA STOREHOUSE





A COUNTRY PAGODA

*Pagodas are all erected with the purpose of influencing the "Feng Shui" of the neighborhood,—i. e., to act upon the forces of nature in such a way as to convert them from the ill which they would cause into the blessings which actually do spring from them. Without such rectifying of notorious forces how could a community be safe for a moment?*

## Chinese Superstitions \*

BY ARCHIE T. L. TS'EN

WHAT the other countries long ago reformed and disbelieved, the Chinese is still imbibed in them. Thereupon the Chinese are very superstitious. Moreover, they are worshippers of idols, ancestors, ancients, ghosts, etc. Superstition may be said to have taken deeper root in China than elsewhere. The people are so superstitious that even the cawing of a crow passing overhead, the sensible pulse of the eyelid, the howling of the wind in the stormy night, the crying of a bird in darkness, the strutting of a cock on the top of a house, and the falling of a snake from the ceiling, are more than sufficient to set their imaginations to work at once. In fact, they regard this world as surrounded by another world whose inhabitants are devils and evil spirits ever ready to inflict mischief upon them. In

view of such sentiments we feel no wonder that wizards and witches are extraordinary numerous in China.

Far back in the early ages of China, even in the time of Confucius, we find that spirit mediums were already in existence. The great sage referred to them in one of his passages, say, "No one who is in lack of perseverance, can be a spirit medium or a doctor." Thus we see not only the early existence of witchcraft in China, but likewise that the witches and doctors were at all times regarded as persons of equal importance. The former used to cure sickness by means of prayer, and the latter by medicine. They believe so deeply in them that they said, "The prayer of a witch is more effectual than the medicine of a doctor."

Wizards and witches are so common

\* This article has been prepared by one of the older boys of Boone School, Wuchang, and is printed exactly as written.



FUNERAL DECORATIONS

*A coarse white cloth is the mourning apparel of China.*

and numerous in China that it may be said, "There is scarce a village that has not a wizard or witch in it, and there is hardly a city where Simon is not to be found." The wizards assert that they can visit the other world at any time when it is dark. Many interesting stories are told of them visiting that queer, but awe-inspiring place. Here is one of them:

A wizard consented to allow a friend to concomitant him as a guest to the infernal world to pass the night there. The two soon fell asleep before a few directions were given. During slumber the souls of the two went to a place where everything was awful and strange. The soul of the wizard carried his errand and ordered his friend to remain where he was, but on account of the curiosity of the place, his friend blindly made way to a place where the "Mill of Transmigration" was placed. No sooner had he entered the room than the soul was immediately turned into a dog in this world. The wizard was in despair at missing his friend. After much inquiry he learned that his friend had already gone back to the visible world in the form of a puppy. Accordingly he returned. When he

awoke, he found his friend dead. He instantly went and asked about the births of cats and dogs. Luckily he discovered, after a few hours, that a single puppy had been just born in a certain man's house. He went straightly to the place, told them the whole story, brought the puppy to his house and killed it by the side of the corpse, whereupon the soul returned to the man's body, and his friend revived.



FUNERAL DECORATIONS: THE LION AND THE ELEPHANT

*The lion and elephant are invariably found at times of mourning and rejoicing. They are supposed to afford protection in some way or other against the legions of devils which seek to interfere with the proceedings.*



Among other ways for cheating the ignorant and imbecile people is that of revealing the condition of departed relatives. The witch there is supposed to be possessed by the soul of the dead, and her words are not her own, but those of the deceased. Often the words are the most heart-rending, so that the leaving relatives may be moved by tears. There is a true anecdote happened in Shanghai. A rich man had two sons and a daughter. The daughter was married to a deacon of the Holy Catholic Church. The two sons firmly and deeply imbibed what is false and superstitious. They asked a witch to reveal to them the condition of their father. They asked him many questions. The answers were really true. He (the rich man's son-in-law) then questioned him in English, and said, "Father-in-law, you understand English, please tell me, what did you suffer there?" The witch being never studied English, paused and cannot answer him. So in this way the spell was broken by him as well as the spell of Turkish triumphs in Europe was broken by Prince Eugene.

Worse than this, they deceive the believers by yet another stratagem. They say that the gods whom they adore have the ability of doctors to grant those who bow before them the best prescription imaginable. But, alas! what should we think about such a prescription? Can it really remedy the sick? Far from it. If by chance the person's illness is light, and they can recover without medicine, then the harm is but little. But, on the other hand, if the illness is serious, then the person's life is thus piteously trifled with. Poor fellows! Many a man, whose life might otherwise be saved, has thus been carried to his forefathers.

When a Chinese baby takes a nap people think its soul is having a rest, going out for a long walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away and cannot find its way home. If it does not come back, of course the baby will never awaken. They are so superstitious that sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They

hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. So whoever carries the little one keeps saying its name out loud, so that the soul will not stray away. They think of the soul as a bird hopping along after them. When a grown man sleeps you must not put anything on his face or fire fire-crackers by his side. If you did it, he will either die or have a dangerous sickness.

You know that everybody, of course, love his parents, children, brothers, sisters, wife and relatives. After the death of one of them, then he must invite monks to make a ceremony that is to make his way easy to "Islands of the Blest." But after all, on the third day after his death, a man was invited to expel his soul from the house. It is believed on the said day the departed soul shall retrace his walks which he walked while he was alive. So you see they loved him when he was alive, but on the third day they expelled him out of the house. This resembled the Jews treated our Lord Jesus Christ, the Saviour, on Palm Sunday happily, but on Good Friday, five days later, they crucified Him on the cross.

The Chinese believe dreams also. If you dreamed that you had a funeral service then you shall have something very happy. If you had a marriage ceremony, then some sad thing shall happen to you. If you dreamed that you father or mother or other man is sick, then he or she is very healthful; if he or she is healthful, then he or she is very sick. The dream of eating meat shows you the dying of your wife. The interpretations of dreams are opposite to what you dreamed. You must not tell your dream in the morning. New year times, feast-days, birthdays, and first and fifteenth day of every month are days you must not even utter one evil word as "devil." The broke of bowls are evil happenings.

Here are some of the sentences which you ought to speak in the said days: "Wishing you study fluently as the flowing of the water, and you shall be a high officer," to a pupil. "Fair wind ac-

company you, and may a bright star shine on your way," to a passenger. But you must not say that your boat shall upset. "Wishing you a good luck" is a common expression. "Wishing your barns shall be filled with corns," to a farmer. "Wishing your income shall be larger and larger one year after another year," to a merchant. There are many other expressions.

want to offer a sacrifice to the mountain. The sacrifice shall be composed of five hundred males and five hundred females. Their wages was three hundred cash, (thirty-eight cents) a day and fifty taels for kidnap one human being. When they had kidnapped the said number, then the foreigners used a kind of medicine to digest them into water and pour it on the mountain. If they had poured the



A WAYSIDE SHRINE

*The ancient tree is supposed to confer health and wealth on faithful suppliants. To kneel and bow down at this shrine and burn paper with lucky words on it, or cash paper to be changed into spirit money for the use of departed ancestors are sure methods of meriting blessings. The red cloths pinned on the tree are votive offerings in thanks for answered prayers.*

There are, at present, a party of people known as "kidnapper." Why do they kidnap? Because they are digging a hill to build a railway track. It is believed that the hill which they are digging grows the same as before. If you dig the hill to-day, then the hill looks the same as before after you passed the night. They (kidnappers) say that the foreigners hired them to kidnap, because they

water on it, then it would not grow again. Now there is nobody talk any more about them. Ah! they had gone. When they caught a kidnapper, they burn him to death or beaten to death or sent to officers. Many people suffered these tortures. It resembled the strange delusion of "witched-eye," or "evil-eye" in New England. The Chinese like to tell the thing in exaggeration. They say if



a kidnapper touches you even very lightly, then you will follow him and do what he pleases. There are many superstitious things and action, but I shall not write all it out; even a large volume cannot contain all the superstitions.

All the things believed by the Chinese is because they do not know the Golden Rule and their Shepherd. Many a man was, is, and shall be injured by superstition.

Oh, Christianity! I appeal to you to lighten their hearts and tell them about the Saviour who saved the world from sin.

Oh, Superstition! you shall perish forever.

I hope this composition does not offend the superstitious Chinese, because *veritas odium parit*. I shall compose another composition on the social wrongs of the people *sine die*.



A CITY GATE

Many coffins are waiting the day when the geomancers shall determine their situation. It is serious matter for the dead as well as for their families whether the bodies are buried in proper positions, northeast by southwest, or so many points of the compass this way or that. The proper position varies from day to day like the wind, and can only be determined by proper geomancers for a respectable fee. I have seen coffins outside the Wuchang gates for months at a time, some all through the winter.

# All Saints' Day in Shanghai

BY THE REVEREND BENJAMIN L. ANCELL

OUR friends who recall the joy and consolation of the service for All Saints' Day may be interested to know how that day is specially observed in the China mission.

A few years ago the custom was inaugurated of visiting on All Saints' Day the places where lie those who have laid down their lives in the field of their labors; of decorating their graves, and offering an appropriate service. So, in the early afternoon, nearly all the members of the mission who are now in Shanghai, with a number of native Christians, met first at what is known as the Old Cemetery, where are the tombs of the elder Bishop Boone and Miss Catherine Jones. Hearts and minds were busy with what their lives had been to the mission and to the Church, while reverent hands placed fresh flowers upon their graves. Then the first and the last two verses of Hymn 174 were sung, and prayers were said by Bishop Graves.

This old cemetery, long filled, lies in what is now a central part of the foreign settlement, a quiet spot walled in from the crowded, seething life around, bearing its witness not only of those sleeping there, but also of the rapid growth of the foreign city, whose border it once marked, but now its centre. From here our little party went on to the New Cemetery, a mile and a half to the westward, where lie buried, of our missionaries, the younger Bishop Boone, Mrs. Caroline Desaussure Boone, Mrs. Adelaide Boone, Miss Lydia M. Fay, Mrs. Charlotte Irene Partridge, Mrs. Mills, Miss Lilian Funsten Ward, and several children. When these graves had been dressed, Hymn 176 was sung, and a lesson and prayers were read. I noticed several strangers who were passing through, and who stopped and reverently assisted in the service.

Another mile to the south, and we come to the cemetery of our native Christians. Different as this is from anything

one sees in other lands, yet no one could visit the place without realizing at once that he was in a Christian cemetery. A brief description may be of interest. The high and rolling nature of the ground, very unusual around Shanghai, gives it a singular charm and beauty. The parts allotted to the different families are usually separated by tall hedges, emphasizing the characteristic differences, which, however, come out most strongly in the form and fashion of the graves. Chinese grave mounds are, when single, usually round at the base, conical in shape, and very much larger than ours. Our native Christians have, of course, conformed to that extent to the national customs; and yet there is no room for doubt about the religion represented here. The Cross meets the eye everywhere, whether it be of marble or of simple wood. And one reads Christian legends, too, a number of them written in English as well as Chinese. These headstones are a departure from, or, more properly, an addition to, national custom, not very many being seen except to mark Christian graves. This cemetery, the special property of our mission, is quite large, but owing to the shape and very large size of the mounds is now nearly filled.

It were too long to give a list of those lying here, and the less needful because though their *names* may be known, yet their *lives*, the *people*, can never be really known except to those who have lived among them and seen what it has meant to them to be Christians. The service here was read by the Rev. H. N. Woo; and here, perhaps even more than at the other places, we saw afar off the true Communion of All Saints, when a multitude, which no man could number, of all nations, and kindreds, and people, and tongues, shall stand before the throne and before the Lamb, and shall cry, "Salvation to our God which sitteth upon the throne, and unto the Lamb."





I. ONE OF THE DORMITORIES

## St. Paul's College, Tokyo

BY THE REVEREND ARTHUR LLOYD, PRESIDENT

THE present St. Paul's College, Tokyo, has grown out of a school for boys, established in February, 1874, by the Rev. C. T. Blanchet. It numbered at first only five pupils. During the twenty-six years of its work it has passed through many vicissitudes. Twice its buildings have been destroyed—once by fire, and once by earthquake; yet, in spite of every obstacle, steady progress has been made, until now the college is equipped with buildings which are second to none in the city, with accommodations for five hundred day scholars and about one hundred boarders.

Under the general name of St. Paul's College are grouped three closely related and interdependent schools: The *Sen-shuka*, or advanced course; the *Chugakko*, or middle school; and the *Sen-shu Eigo Gakko*, or advanced English school, in the Kanda district of the city.

The present headmaster, the Rev. J. S. Motoda, Ph.D., received his education largely in the United States, at Kenyon College and at Bexley Hall, Gambier. Through his post-graduate work at the University of Pennsylvania, he secured

his doctor's degree. He has but recently assumed the duties of the headmastership, having succeeded Mr. Saotome, who resigned to take a similar position in another part of the Empire. During his short term of office Dr. Motoda has succeeded admirably in winning the co-operation and sympathy of the staff of teachers, both Japanese and foreign.

During the past school year much anxiety was occasioned by the Government edict on schools and education. The practice at St. Paul's has been to keep secular and religious instruction distinct, requiring attendance upon Church services only of those students actually living in the dormitories. The Government regulations, while forbidding us to do what we were not doing, allowed us to do all that we were doing. We felt therefore that no principle was sacrificed by continuing to hold the Government license as a Middle School. The result, I think, has abundantly justified our course. As a religious factor in the educational world of Japan the school is stronger to-day than ever, while our attitude at the time of the crisis has won the gratitude

of our own Christians, as well as the respect of the Japanese people.

An additional Government privilege has been the exemption of our Middle School students from conscription. This secures them against liability to military service so long as they are with us. They can therefore finish their education in peace, and afterward, if they still wish to avoid military service, they can enter one of the higher institutions whose students have the same exemption.

We were somewhat disappointed in

### Religious Work at St. Paul's

The compulsory religious work of the school is confined to the dormitories. Eighty students are now living in these. Thirty-two are Christians and four are catechumens. Mr. Imai, of All Saints' Church, is in charge of the dormitory and lives among the boys. Daily services are held in the cathedral. In the morning attendance is compulsory; in the evening, optional. At the morning service instructions have been given on



II. THE DINING ROOM

the number of new students entering in April, the beginning of the school year. We had hoped for one hundred new boys. We received eighty-seven. The smaller number was due in part to the opening of a large municipal school near our buildings. This drew off some boys who otherwise would have come to us, but even with the smaller entry, and with the withdrawal of a few students in consequence of our raising the tuition fee from *yen* one and a half to *yen* two a month (a *yen* is about fifty cents), we have as many students as can be satisfactorily handled at present.

the Catechism, and the Old and the New Testaments.

The students' Young Men's Christian Association shows considerable increase in membership and now includes seventy of the dormitory and day students. Monthly lectures by missionaries and the Japanese clergy are given to all the students in the school building, as well as monthly lectures to Christian students only. Both these series of lectures, as well as the monthly prayer meeting, are well attended. Additional religious instruction is given through the Bible-classes, meeting three or four times a week



under the leadership of some of the Japanese instructors. The college endeavors to wield a religious influence outside of its own walls by the publication of the monthly paper, *Tsukiji-no-sono* (the garden of Tsukiji). Seven hundred copies are circulated among the students and their friends. Sunday-school work is carried on in Trinity Cathedral and in St. John's, St. James's and Christ Church. Twice a week a class is held in the dormitory to prepare boys for Baptism.

### The Kanda School

At Kanda we have been working to change the school, which has hitherto been simply an institution for teaching English, into a higher normal school, and thus fit these students to become teachers in the Middle Schools. Some progress has been made in this direction. Next year we hope to complete the change to the full normal course. Under this arrangement the Kanda school will be practically divided into two main departments; the normal classes, which will occupy the whole of the forenoon and part of the afternoon, and the English course, which will be confined to the afternoon. There will be also a special preparatory class for students qualifying for the University and other entrance examinations. Ordinarily this class averages about sixty students, and last

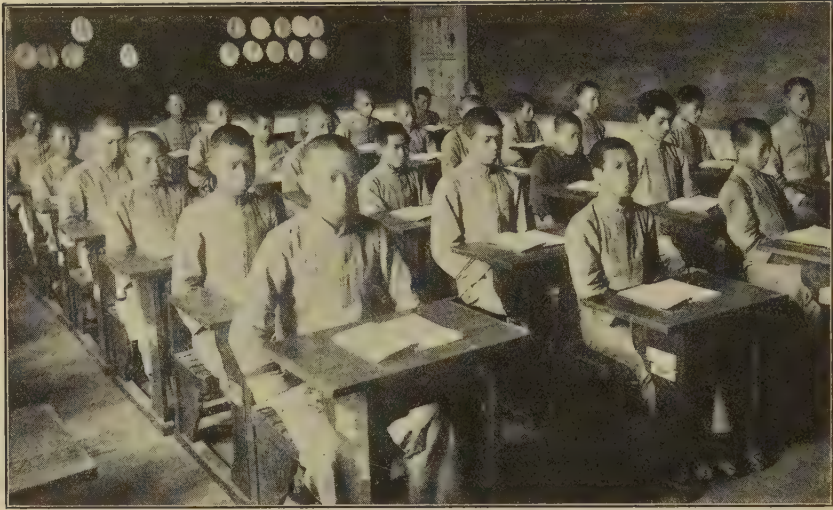
term numbered about one hundred and fifty.

I feel that the development of this Kanda work is our most pressing present need. The Middle School is firmly established and may look forward to future prosperity. By improving the Kanda school we shall make it possible for students to continue with us for some years longer. The importance of this is indicated when it is remembered that next year we expect to graduate at least thirty-five students, and a still larger number in 1902. It is a great gain to be able to maintain our relations with them just at the hopeful time when the boy's vocation is beginning to manifest itself. The higher departments at Kanda will enable us to do this.

An encouraging incident is a request from an Osaka publishing firm to prepare a new series of English readers suited to the needs of Japanese schools. One of the chief difficulties in the use of such text-books from England or America arises from the differences in the ages of the children who use them. The first Standard Reader, which at home goes into the hands of a child of five or six, is here the text-book of a boy of thirteen or fourteen. While he finds much in it to puzzle him, he not unnaturally conceives an immense dislike for the mental food provided. The utter dissimilarity be-



III. THE FACULTY



IV. "ON THEIR BEST BEHAVIOR "

tween European and Japanese customs is another difficulty. Things which to us are almost self-evident, become quite incapable of translation and explanation. That we have been asked to prepare such text-books is evidence that we are considered able to do the work satisfactorily.

If some of our friends could occasionally make cuttings from newspapers and periodicals of articles written in simple English, yet not childish in thought, such as elementary articles on science, hygiene or domestic economy, or short stories with good but not too obvious moral teaching, we should greatly appreciate them. Good tracts, in plain language, on the main points of Christian doctrine and practice are useful. We desire that a portion of our reading course should be based on Christian literature such as will send pupils to inquire at the fountain head.

The religious work of the Kanda school has been carried on under much difficulty owing to the lack of facilities for holding classes, and the impossibility of giving students individual attention. It centres in the weekly Bible-class open to the whole school, and having an attendance of about forty, except during January and February, when a lecture of this kind, beginning at eight in the morning in a draughty class-room, without a

stove, not unnaturally failed to prove very attractive. For the first two terms of the year there has been a weekly class on Christian doctrine, and for the last two a class on Christian ethics. Here too, the attendance has averaged forty students a week. A class on history has been used for making frequent references to the Bible. Japanese history, too, is full of incidents which can be illustrated by religious truth, and the Japanese student will always listen to a moral drawn from the history of his own land.

Work of this kind brings fruit slowly. So far as I know, during the year, only one member of these classes has asked to be baptized, but he has led four of his friends, not students of our school, to become catechumens. These five are now being prepared for Baptism.

#### Notes on the Illustrations

No 1. Is the building which we sometimes call the old dormitory and sometimes the new. It is the old dormitory, inasmuch as when St. Paul's had only one dormitory this was the one; but the other dormitory is a much older building, which was originally attached to the Divinity-school. The Rev. Mr. Ochiai in a black coat buttoned up is standing just by the windows of the printing-office.





V. ST. PAUL'S BOYS IN FENCING COSTUME

No. 2. Is our dining-room underneath the newly added dormitory. Each boy has his own tray with rice-bowl, soup-bowl and plate of pickles.

No. 3. Shows the teaching staff of St. Paul's Middle School. I could not get an opportunity of getting a photograph of the Kanda teachers. Dr. Motoda sits between Mrs. Gardiner and Mrs. Smith. A benign-looking gentleman with spectacles and a straw hat, at the back of the group, is our good treasurer and accountant, Mr. Sugino. The President of the College may be recognized by his size, and next to him is the principal teacher, Mr. Ishikawa. One or two of the staff were unavoidably absent.

No. 4. Shows our lambs on their best behavior. They are not always as still as all that. A Japanese boy has it in him to be a young fiend when he likes, and when Rudyard Kipling next comes to the East we mean to ask him to bring out a Japanese edition of "Stalky and Co."

No. 5. Is a group of fencers, with their teacher, all in proper costume.

### Notes on the School Associations

1 We have a Base Ball Club, with about sixty members, which plays a

good many matches with varying success. I do not profess to take much interest in base ball myself, and do not understand its mysteries, but the Club from time to time sends a ball through our windows to remind us of its existence.

2 The Boat Club is even more popular, and has one hundred members. Tsukiji is excellently situated for boating, the canal which runs past the school communicating almost directly with the river and with Tokyo Bay. Our present difficulty is that we have no boats of our own, and the boats we can hire are not quite up to racing form. I am very anxious to see this Club prosper.

3 The Debating Society holds its meetings in one of the larger class-rooms every month. I do not go to it as my presence would dampen the oratorical ardor of the boys, but I hear of their debates from time to time.

4 Our associations print their own magazine—the *Bumbu Kwai Zasshi*—which is a convenient way of keeping in touch with those of our old boys who are not specially interested in the religious life of the school, and who do not therefore care for the *Tsukiji no Sono*.

## The Literature of Missions

### Bishop Bickersteth, of Japan<sup>\*</sup>

BY THE REV. C. W. E. BODY, D.D.

EDWARD BICKERSTETH, Bishop of South Tokyo and founder of the Cambridge University Mission to Delhi, North India, was one of those spiritual leaders the inspiration of whose life and work abides with the Church long after they themselves have passed to their rest. Probably no one better than he exemplified the newer methods in which the best missionary zeal and activity of the Church of England in our generation has found characteristic expression. As such the lessons of his life are of value and interest to American Churchmen.

Bishop Bickersteth was born in 1850, the eldest son of the Rev. E. H. Bickersteth, news of whose retirement from the Bishopric of Exeter has just been received, and the well-known author of the great Christian poem, "Yesterday, To-day, and Forever." From his birth his father had dedicated him to "uphold the blessed standard of the Gospel." Much of the depth of his religious character in after days was, under God, undoubtedly due to the gracious influences of a home thus filled with the spirit of prayer. Who can tell what a wealth of Christian leadership might not be granted to the Church were parents more ready to seek from God such a vocation as their highest desire for their children, and when in later life the call is actually given willing freely to surrender them to it.

After a brilliant university career at Cambridge, young Bickersteth was elected to a fellowship at Pembroke College, and entered upon the work of theological teaching. In this way he came under the more immediate influence of Professors Westcott and Lightfoot, to whose

teaching and inspiration the subsequent direction of his life was mainly due. Dr. Westcott, in particular, had emphasized the special responsibility of a great seat of Christian learning to aid in the extension of the Kingdom of Christ by giving of the best treasures it had received to the service of Foreign Missions. The heart of Mr. Bickersteth was deeply moved by this great ideal, and the ultimate result was the founding of the Cambridge Mission to North India, of which he was to be the leader and head. Community missions twenty-five years ago were a new experiment in the Church of England. The great advantages which they possessed for certain kinds of work in the concentration of differing gifts and the strength of a common fellowship in devotion and work were then little appreciated. It was not, therefore, without many difficulties that Mr. Bickersteth's plan was finally set under way, mainly through the generous and far-seeking policy of the Society for the Propagation of the Gospel. The Society for the Propagation of the Gospel practically handed over to the new Cambridge Brotherhood their own flourishing mission in Delhi, the ancient capital of Northern India, that from this historic vantage ground they might work out their own special ideals. Nothing could have been better than the opportunity thus given. Unfortunately the strain of suddenly taking up the threads of the work already in progress and of starting at the same time their own more directly educational work, proved a severe trial for the two pioneer workers. It was only gradually that reinforcements could be obtained, and the heavy burden told upon Bickersteth's strength. In this way the inevitable attacks of Indian fever gained a hold upon his system, and laid the foundation of the disease to which he ultimately succumbed. Nevertheless, for several years

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<sup>\*</sup>The Life and Letters of Edward Bickersteth. By the Rev. Samuel Bickersteth. Sampson, Low & Co., London. 10s. 6d., net.



his indomitable energy carried him through with no perceptible limitation of activity. Within four years the Arts College of St. Stephen was in vigorous operation under the direction of the Cambridge men. This Christian college was shortly afterward taken up into the regular university system of the Punjab by affiliation with the University of Lahore.

The five years of Bickersteth's stay in India saw all the main lines on which the work of the Cambridge Mission has since advanced, literary, educational, evangelistic and pastoral, already clearly defined. When at last a violent illness forced Mr. Bickersteth to return to England hopelessly invalided, his work in India, although he had no suspicion of the fact, was finally closed. The "Chief Christian" in Delhi, as he was once addressed on an envelope (which, by the way, was safely delivered by the local post-office authorities), had achieved the purpose to which he had devoted himself. The Bickersteth Hall at Delhi, built for the purposes of evangelistic preaching, proved a fitting memorial of his finished work.

Three years and a half in England had at length set his ardent spirit free from the medical embargo placed on his return to India, and he was on the point of sailing once more for Delhi, when a call came to him through Archbishop Benson, of Canterbury, which changed the whole course of his life. He was chosen to succeed Bishop Poole as the second bishop in charge of the missions of the English Church in Japan. It was a sad wrench to sever in this way the many ties which bound him to India and to begin afresh in the untried sphere of Japan. Bickersteth, however, saw in the Archbishop's choice the clear call of duty, and from duty's call he never allowed himself to flinch. So without hesitation he turned his face resolutely to the new work. At the age of thirty-five he set out as a missionary bishop to take up the task of leadership and episcopal direction among the widely-scattered and loosely-organized English missions in the vast Empire of Japan.

The time was ripe for the arrival in Japan of a bishop with Bickersteth's gifts. The special work he had been

enabled to do at Delhi, that of deepening and consolidating, whilst at the same time organizing along fresh and extended lines of effort the work he found ready to his hand, was exactly the task which urgently needed to be accomplished in Japan. The new bishop quickly showed how completely he had grasped the situation. On his way out to Japan he addressed an appeal to his University to aid in equipping a second community mission to Tokyo, so as to give new impetus and strength to the somewhat weakened staff at the capital. Before long the Bishop was gladdened by the presence in Tokyo of the St. Andrew's Associate Mission of Clergy, and also by that of a similar association of Christian women known as St. Hilda's Community Mission.

Another main object of the Bishop's endeavor was the raising of the spiritual tone of the various missionary workers. He knew full well, as he himself said, that "results, so far as results are granted, were, generally speaking, in proportion to the spirituality of your agents." Hence, from the very first, both by holding quiet days of devotion himself, and by constant personal intercourse and direction, he set himself to labor toward this end. His own personal piety inspired others to follow his instructions. As one of his native clergy said, "I always felt ashamed to think that he prayed for me more intensely than I did for myself." Mental freshness, too, he felt to be necessary to missionary ardor. He constantly exerted himself to keep the minds of his scattered clergy fresh and vigorous by bringing before them matters of more than local interest. An unceasing and highly cultivated student himself, he made practical use of his own reading in his charges and pastoral letters, so as to guide and elevate the thought of his clergy. The counsel which he gave in Japan may not be without encouraging power for many laborers in our own Domestic field when he said: "Our duty here, utterly distanced as we are, as far as numbers go, by American nonconformity, is to do what we can, by God's grace, of the highest and best."

It was on this solid basis of inner spirit-

uality of life that the Bishop addressed himself to the task with which, perhaps, more than anything else, his name will be connected—the upbuilding of a united and autonomous Church in Japan in communion with the Anglican Churches of the Western lands. He found the missions of the English Church greatly lacking in coherence, owing to the dual society organization at home, the C. M. S. and the S. P. G., by each of which workers had been sent out to the Japanese field. Further, the Mission of the American Church was working side by side with that of their English brethren without any organic link of institutional connection between them. Among a profoundly patriotic people like the Japanese, such a congeries of isolated missions gave no suggestion of the possibility of a Church of Japan capable of satisfying their legitimate national instincts.

It is the lasting glory of Bishop Bickersteth's episcopate that he was mainly instrumental in the formation on wise and lasting lines of the organization of the *Nippon Sei Kokwai*, or "Holy Catholic Church of Japan," which welded all these missionary organizations into one compact national Church. The representatives of three Churches of the West, those of America, England and Canada, are thus working together within the unity of this fully organized Church of Japan. When in the perhaps not distant future some of those Japanese successors in the episcopate to whom Bickersteth looked forward so hopefully, are raised up to take over the supreme oversight of their own countrymen, the transition to a position of full independence of the Churches of the West can be made without one single change in the organization of the present Church. This unique work, in which the English bishop was throughout sustained by the continuous co-operation and assistance of our own Bishops Williams and McKim, marks a new epoch in the missionary history of our Communion of inestimable importance.

Closely connected with this work of organization was the movement for the increase of the episcopate which Bicker-

steth largely initiated. Before his death he saw the vast territory over which he had exercised sole spiritual jurisdiction divided into four dioceses, so that the Upper House of the Japanese Church now includes six diocesan bishops (our own newly consecrated Bishop of Kyoto making the sixth), where seven years ago there were but two. Yet all the wealth of unresting energy which concentrated so much into eleven brief years was balanced by singular sobriety and evenness of judgment. What could be finer than the spirit shown in the following extracts from his counsels given to the Synods of the *Nippon Sei Kokwai*: "The emphasizing of particular views by different sections of believers is inevitable. It is due on the one hand to the infinity of truth, and on the other to the narrow limitations of human faculties. . . . Like other necessary phenomena, it must, therefore, be allowed for as well as controlled by the Church. It is our business to see that no attempt at exclusiveness or selfish legislation drives into extreme courses developments which are not in themselves unhealthy."

Suddenly the call to end his labor came to this eminent servant of Christ. He had been invalided home from Japan and was gaining in strength, encouraged by his physicians to look forward, after a years' rest, to return with fully restored powers. But his exertions at the Lambeth Conference of 1897, in which the task had been assigned him of introducing the subject of Foreign Missions, brought on a sudden renewal of his disease, by which he was quickly removed from the labor of earth to the rest of Paradise. Surely the sacrifice was not in vain, for as one of the bishops present wrote: "He touched the whole subject of Foreign Missions with the fire of the Lord, and set the note vibrating that sounded as the predominant blessing of our recent gathering." The deepened sense of responsibility for Foreign Missions as one chief object for which the Church exists largely dates from those burning words of the man who thus staked his life for the awakening of the Church to truer views of her vocation.



# The True Missionary Offering\*

BY THE RIGHT REVEREND SIDNEY C. PARTRIDGE, D.D., BISHOP OF KYOTO

Dr. Partridge used the words of the Gospel according to St. Matthew (ii. 11), "And when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh," to describe the characteristics of the true missionary offering. The gold stands for the fact that the gift must be of our best; the frankincense typifies the loving spirit prompting the giver; the myrrh is the sign of the personal cost and sacrifice involved in the giving. Every offering to be worthy must stand this triple test—a test that needs to be rigidly applied to-day when so much of our so-called "giving" is a hollow formality, prompted by "respect to the stern commands of a fashionable society and selfishly demanding an equivalent in return."

## I. The Test of the Gold

"THEY offered unto him gold." None but the most precious of metals could be worthy of the recipient. Gold! not found free in nature, but torn from the rock by brawny arms or dug from the shifting sand by the sweat of the brow. The choicest mineral of the earth still under the primeval curse, wrung from its bosom by patient toil, the medium by which man has intercourse with his brother man throughout the world, it is fittingly chosen and recognized as the emblem of human labor and skill—the best that man has to give.

We, to-day, offer unto Him gold. We may not—aye, we dare not—knowingly offer less. In all its richness and fullness of meaning, we give our gold to the Church's missions. How it sweeps away in an instant the whole array of baser metals, which a half-hearted and selfish Christianity would tender to the service of its Lord. It condemns alike the poor and unfitted workman as it does the dull and tarnished tools. How imperious is its demand! It rejects as unworthy of its service the men and women who have been failures at home and who are more certain to be failures, and sometimes very pitiable and costly failures, abroad. It demands an examining and testing of the moral worth of its candidates as searching as any of that of human institutions in the physical and intellectual world. It dares to say that he or she who has not a single positive qual-

ity whatever, but is simply a series of pious negations, is not "good enough" to go on a foreign mission across the sea, or a home mission in the alleys of the adjoining street or on any mission whatever. It demands the finest material in both man and woman, and consecrates to itself every advantage of training that they may have been able to obtain; nothing less will do.

But its demands are not satisfied with this. The golden workman is worthy of and must have the golden tool. The mission building must be the best, not necessarily the most extravagant, but the best fitted for the end it has in view. The theological seminary, the hospital, the school, must one and all be worthy of being offered as gold to Him in whose Name they stand. "I desire to found here an institution in which the humblest Chinese coolie carried into its wards can have the same medical and surgical advantages that he could in the finest hospital in New York," was the standard set long since for one of our great medical missions in Asia. Grand words they were and most fitly spoken.

## II.—The Test of the Frankincense

"They offered unto Him frankincense." What is the motive that lies behind the mission gift? Let us go back a step further and ask: What are the means and methods employed to "interest people," as the phrase goes, in the Church's missions at home and abroad? Alas, how often do we find anything and everything but the one true object of praise and

\*From the sermon preached at the opening service of the Tenth Missionary Council, Louisville, October 23d, 1900.

adoration to Him to whom the Gentiles of old offered their frankincense. We play upon people's feelings, we attract their curiosity or excite their passing interest by a recital of what is curious or grotesque, or strange or pitiful, or even humorous in those to whom we minister, and we think we have done our duty; but the offering which our listener lays upon the alms-basin will be rejected in the courts of heaven, for it was not and could not by the very nature of the case be given in the spirit of personal love to a redeeming Lord. We need go much deeper than all this if we wish to make any real and lasting impression upon those whose co-operation and sympathy we are soliciting. The missionary exhibit of idols and silks and bronzes and curious and cunning products of men's hands is only useful as a stepping-stone to something higher; it fails utterly if we stop at making it a thing in itself. The Christian world will tire of it ere long, as it has already tired of the cant about perishing heathens, as it is sure to tire of the missionary whose only claim to its attention is that he has the bad taste to tell his humorous stories in the pulpit.

We have dwelt too long upon externals. The Church demands of us now that we should give unto thinking men and women the reason and philosophy of the deeper things that are within. Base not your medical missions upon mere charity, or humanitarianism, or even solely upon divine precept and example, but upon the great and ever living fact of the Incarnation, which sanctified our humanity forever, and in and by the power of which we raise and heal our fellow-creature from disease, which is the natural outcome and consequence of sin. Show that your mission schools, in whatever portion of the great field they may be located, are an essential part of His work, who is the Light of the world, in redeeming man from the curse of ignorance.

Do not stop with telling people pitiful tales of the degradation of woman in all oriental lands, but go on to show them how only in the religion which sings the *Magnificat* is it possible for her ever to find her true position in this or in any

land. In a word, go back to the principles which underlie all mission work and effort and show how personal love to a personal being must be the mainspring of it all and try to awaken a lethargic Church, drugged into insensibility by its narrowness and selfishness, to its magnificent duties and privileges, and to its awful responsibilities for carrying forward the Kingdom of God.

### III. The Test of the Myrrh

"They offered unto Him myrrh." Our missionary gifts can only be accepted as they have caused sacrifice of self in the giving; this is the last and most crucial test. It demands the life of the brilliant young student who seems to the eyes of his instructors to be so sorely needed at home, and the institution suffers an irreparable loss. It comes to the mother in the home of luxury, and demands the sacrifice of the daughter whom she loves more dearly than all the rest. It comes to the community and demands the life and service of one of whom they said, "Let all others go if only he remains." It takes all these—the pain and the sacrifice are inevitable, but to that mother's heart there shall come a blessing greater than she has ever known before, and that parish or institution or community shall through the loss be elevated to a grander and a higher conception of Christian giving as they come to realize, through profound personal experience, the meaning of the offering of the myrrh.

How this severe and searching test sweeps away much that we have held dear to our missionary collector's hearts! It does away at once with the long category of the mission boxes, filled with their ragged garments and the worn out refuse of our garrets, which has cost us nothing to part with. It rejects the old Sunday-school library, with its torn and faded volumes that have encumbered the shelves so long and should be food for flames and not for missionary schools.

It refuses to endanger the life of the native Christians by using the case of rusty and out of date surgical instruments which the Christian doctor donates to the mission hospital (I speak



whereof I know), or by accepting the boxes of antiquated drugs no longer salable which "may be good enough for the heathen." It will have none of these. It not only rejects them all but it denounces the whole system as disgraceful. and in the Name of Him who said "Thou shalt not offer unto the Lord thy God

the maimed, the halt or the blind; Thou shalt not make an offering of that which costs thee nothing," it asks of each individual Christian to stop and think who it is to whom he really is tendering a meaningless and unacceptable offering. They offered unto Him the myrrh, as well as the frankincense and gold.

## How to Start a Study Class

BY THE REVEREND EVERETT P. SMITH

### Beginnings

**F**IRST of all, begin the class slowly. The leader will naturally be the one most interested, and will generally know more than the rest. But he will do well to gather about him a few of those upon whom, when he shall have formed the class, he expects most to rely. The personal loyalty of a leader's close friends is a powerful factor in carrying a class through the indifference of ignorance. For convenience I will call those few friends of the leader a committee, but it is needless to say that its existence should be somewhat secret and its work in the class silent. When this first nucleus of supporters is chosen the leader must make their loyalty intelligent. Missionary reading is the key to the situation, and the leader's own previous knowledge of his friends and of the course of study, which is the ultimate aim, will guide the assignment of books or chapters to be read.

General hints on this matter of reading are:

1. No one is expected to finish a book which, after a fair trial, does not prove interesting.

2. If two or three of the committee find a book dull, it is not what is wanted for the class.

3. Members of the committee should have a general knowledge of the mission field, such as can be gathered from books like *Foreign Missions after a Century*, by J. S. Dennis, *One Hundred Years of the Church Missionary Society*, by Eugene Stock, or any other book that has interested the leader by its comprehensive statement of the world-need.

Breadth of view on the part of the committee being assured, select books for their reading that bear on the country or topic to be studied when the class shall have formed. And in recommending books to the members of the committee follow their natural sympathies, if possible. For example, one has done some hospital visiting and therefore will be interested in *The Healing of the Nations*, by J. R. Williamson, Houghton's *Women of the Orient*, or the biography of some medical missionary like that by Mrs. Bryson of J. Kenneth Mackenzie. If another is interested in school work, suggest to him the value of educational institutions in the foreign field. Portions of *Christian Missions and Social Progress*, by Dennis, and chapters in other books will furnish material that is available if the reader is referred to it by the title, volume and page. Should evangelistic work appeal to a third, recommend a book like *The Life of John G. Paton*. Books bearing on the general religious, social or political condition of a country can be assigned to any one. So the allotted reading follows the lines of least resistance, while the leader is secretly aiming to cultivate in the committee whatever knowledge will be most useful in the course of study proposed. The leader is careful also to collect and keep references to all points of special interest by title and pages of books, pamphlets and leaflets.

### Choosing a Course of Study

Two things will largely determine this: First, follow the existing sympathies of those who will compose the class. Have

any of its members friends or relatives in the mission field? Has any returned missionary made his life real to you and given his work a personal value for your parish or society? Then that is the field a class will study most readily. Take advantage of the fact and choose it unless there is a special lack of literature upon it. For in the choice of a study-course, it is well to consider, second, the amount of the available material in the shape of text-books, reference books and mission board publications. As a rule, however, both considerations point to the same choice. People are usually interested in a special place because they have heard or read of it.

### Text-Books

For the home field no text-books have yet been prepared, though biographies like those of Bishop Cobbs and Bishop Kemper, by the Rev. Greenough White, M.A., will furnish material for an interesting study of home missions half a century or more ago. For the foreign field a number of excellent text-books have been developed by the educational department of the Student Volunteer Movement. They are intended primarily for those college and seminary students who hope to become foreign missionaries. They do not attempt to describe in detail the work of any special body or bodies of Christians. They aim rather to present the religious past, present and future of the country, to show the need, the methods and the results of missionary work by treating it from a special point of view or by studying the lives of its famous leaders. Some have felt that these text-books fail to take into sufficient account the work done by the Church in this country and by the Church of England, but their value as a background for studying the work of our own Church is very great.

*Dawn on the Hills of Tang* (China), by H. P. Beach, may be advantageously used as a frame for our own work, as described in the pamphlet, *The American Church Mission in China*, by Miss Huntington and Mrs. Barbour; *Of Japan and its Regeneration*, by the Rev. Otis Cary, one of our missionaries in Japan

says: "I find it the most thorough presentation of the subject that I have anywhere seen." Dr. Abbott's recently published *The Nippon Sei Kokwai* gives an admirable account of the work of our own Church and the Church of England in Japan and will be found a valuable supplement to Mr. Cary's more general statements. In like manner, *Africa Waiting*, by D. M. Thornton, an English Churchman, can be used in connection with biographies like those of Bishop Steere, Bishop Maples, Bishop Smythies, Mackay of Uganda, Pilkinton of Uganda, and with the History of the Universities' Mission to Central Africa and the descriptions of the work of the Church of England in South Africa as given in the Rev. Edward Osborne's recent articles in *THE SPIRIT OF MISSIONS*.

With the Student Volunteer Movement text-books are furnished, if specially requested, "Suggestions to Leaders" in leaflet form, which give directions and references to side reading necessary for the development of each topic in each lesson by papers, maps, etc. They are invaluable. These text-books being general in character, are meant to be used with pamphlets on the work of some special church or society. Our "Advisory Committee on Mission Study," in its report, has recommended the preparation of such pamphlets, and these will in time be furnished, but leaders should nevertheless be collecting vigorously and classifying carefully all publications of the Woman's Auxiliary, the Junior Auxiliary and of the Board of Missions. Also, as far as they can do so, they should secure back files of *THE SPIRIT OF MISSIONS*, the *Young Christian Soldier*, the *Echo*, and, if they are studying Japan, should surely subscribe for the *Church in Japan*. This is published on the field, as is also the *St. John's Echo*, a paper conducted by the students of our missionary college in Shanghai.

Leaders need not hesitate to ask the Secretaries at the Church Missions House for what they need, tell them why they need it, and keep asking until they get it. Constant demands are what create a supply, and it is only by the number of requests received that the Secretaries can



tell the comparative value of the publications of the Board. So, if necessary, leaders should make it their duty to persevere. The importance of keeping detailed references by title, volume and page to all literature in which pictures and interesting facts that bear upon the work of our Church are found, together with a record of the developed outline of the course, cannot be overestimated. The exchange of such records with other leaders may in future save much needless duplication of work.

### Organizing the Class

When the nucleus or committee has become somewhat familiar with the main points of the field to be studied, the leader will be ready to form a class by adding to the committee as many outsiders as intend to do the work.

Do not begin with too large a class. Meet in two sections, if necessary, but let each member take some part in the class work.

Do not be discouraged if the membership shrinks during the first year. The best work of the class is often the sifting and training process that develops a stronger nucleus for the class of the next year and leaders for new classes in

parish and auxiliary study classes. Results will come in time.

Do not think that a leader must start by knowing all about missions. Given the enthusiasm and faithfulness, knowledge will grow. Help can be obtained from the Church Missions Publishing Co. (Hartford), leaflet on *Practical Suggestions for Mission Study Classes*, and Adam's *Missionary Methods*.

### The Value of a Class

Study that results in definite knowledge of a definite place where our Church is working not only gives a personal interest in it, but also furnishes the most practical argument against "anti-mission and o-mission Christians." To their apathy and criticisms it is not then necessary to oppose a general defence of all missions, which would be too large an undertaking, but having a thorough knowledge of the surroundings, work and workers in some special field it is easy to say without long argument, "Here is a mission which has not the defects you assert about others! What reason have you for not giving it your support?" This sort of treatment rarely fails to silence the critic, and, better still, both he and the man who is indifferent to missions are often won by it.

## The Meeting of the Board of Managers

December 11th, 1900

THE December meeting of the Board of Managers was held at the Church Missions House on the 11th. The following elected members were present: The Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Hampshire, New Jersey, West Virginia, New York, Nebraska and Washington, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Eccleston, Smith, Shipman, Huntington, Applegate, Greer, Vibbert, Anstice, Alsop, Perry and Nelson; and Messrs. Low, Mills, Ryerson, Thomas, Goodwin, Mansfield, Thompson, Capt. Mahan and Mr. Gardner. The Bishops of Haiti,

Michigan City and Asheville, *ex-officio* members, were also present.

The General Secretary announced the death of the Hon. John Alsop King on November 21st.

The officers were re-elected and the Standing Committees reconstituted for the coming year.

The Rev. Dr. Randolph H. McKim, of Washington, and the Rev. Ernest M. Stires, of Chicago, were elected to membership in the Board.

Notice was received from the Presiding Bishop that the Bishop of Sacramento had declined his appointment to go to Porto Rico and that the Bishop of West

Virginia had been commissioned in his stead.

Communications were received from the Commission on Work Among the Colored People stating that they had made appropriations to several dioceses substantially upon the same basis as last year, with the addition of \$5,000 each to those of St. Augustine's School, Raleigh, N. C., and St. Paul's School, Lawrenceville, Va.

Letters were at hand from ten of the Bishops having Domestic Missionary work within their jurisdictions, with regard to appropriations and stations and stipends of missionaries, and suitable action was taken where required.

From the Woman's Auxiliary United Offering of 1898, at the request of the Bishop of Georgia, Miss Nancy Gantling; at the request of the Bishop of Los Angeles, Miss Augusta H. Murphy; and at the request of the Bishop of North Carolina, Miss Laura Carroll, were all appointed to do missionary work. By resolution, the Rev. J. G. Hammaršköld, General Missionary among the Swedes, was authorized to make an appeal for \$400 for the debt upon Emmanuel Church, Litchfield, Minn.

The Bishops of Michigan City and Asheville addressed the Board upon the work within their respective jurisdictions, and the latter asked endorsement by the Board of the effort about to be undertaken by the Rev. Thomas C. Wetmore, General Missionary of his district, to collect money to the amount of \$4,000 to sustain special and important missionary work therein. It was

*"Resolved:* That the Board hereby grants the request of the Bishop of Asheville to endorse the appeal of the Rev. T. C. Wetmore for special aid in carrying on missionary work in that District."

Letters were submitted from the Rev. Henry Forrester concerning the work of the Mexican Church and of the work among English-speaking people for which latter work the Board has made an appropriation. In the event of the appointment by the Presiding Bishop of a Bishop to visit Mexico during the coming winter the Board undertook to pay the necessary travelling expenses.

It was stated on behalf of the Auditing Committee, that after examination they had certified the Treasurer's books and accounts to be correct to the first instant.

## Announcements

### Concerning the Missionaries

#### China

THE Bishop of Shanghai on St. Simon and St. Jude's Day (October 28th) in St. John's Pro-Cathedral, Shanghai, admitted to the diaconate the Rev. James Jackson, who recently joined the mission. When opportunity offers Mr. Jackson will be stationed at Hankow or Wuchang; meanwhile he is teaching in the college, holding classes for Bible study and engaged in translation work, for which his scholarship eminently qualifies him.

THE REV. JAMES ADDISON INGLE and family, who sailed from Vancouver October 10th, arrived in Shanghai on the 27th of that month.

MR. GILES B. PALMER, whose appointment was announced last month, left New York December 5th, and sailed from San Francisco for Shanghai by the steamer *Rio de Janeiro* on the 24th.

#### Kyoto

MISS SALLY PERRY PECK, who sailed from San Francisco by the steamer *City of Peking* October 26th, arrived at Kobe November 16th and reached Kyoto on the 21st.

#### Tokyo

THE REV. E. R. WOODMAN and family, who sailed from San Francisco by the steamer *Hong Kong Maru*, November 13th, reached their destination, Tokyo, Saturday, December 1st, after a pleasant voyage and in good health.

## Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published:

Alaska:	The Rev. Jules L. Prevost, 281 Fourth Avenue, New York.
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Asheville: The Rev. Thomas C. and Mrs. Wetmore, 281 Fourth Avenue, New York.

Brazil: The Rev. William Cabell Brown, D.D., 281 Fourth Avenue, New York.

China: The Rev. J. Lambert Rees, 281 Fourth Avenue, New York.  
The Rev. D. T. Huntington, 2 Atwood Street, Hartford, Conn.  
Miss Lillis Crummer, care Dr. B. F. Crummer, Omaha, Neb.

Cuba: The Rev. W. H. McGee, 281 Fourth Avenue, New York.

Japan: The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y.  
The Rev. I. H. Correll, D.D. Address the Corresponding Secretary, 281 Fourth Avenue, New York.  
Miss Irene P. Mann, Staunton, Va.

North Dakota: The Rev. Edward W. Burleson, 281 Fourth Avenue, New York.

Work among the Negroes: The Rev. A. B. Hunter, 281 Fourth Avenue, New York, or 4208 Spruce Street, Philadelphia.  
Mrs. A. B. Hunter, 281 Fourth Avenue, New York, or 4208 Spruce Street, Philadelphia.

Porto Rico: The Rev. George B. Pratt, 281 Fourth Avenue, New York.

Spokane: The Right Rev. L. H. Wells, D.D., 281 Fourth Avenue, New York.

West Virginia: The Rev. B. M. Spurr, 34 Grammercy Park, New York.



## A Closed Hospital

THERE are few sadder sights than a closed missionary hospital. But that is the condition to-day on the Oneida Reservation in Wisconsin. The treasury is empty and there is a debt of \$500 on the new water plant. "A new water plant"—no unnecessary luxury that, when the wells on the mission property had been failing for weeks. And how can a hospital do its work on one bucket of water a day? So Mr. Merrill made a venture of faith and put in the new plant—he could not do less. It cost \$1,200; the payment of \$700 on this account has used every available and obtainable dollar. There is nothing left for running expenses. So the hospital must remain closed with nothing to care for but a debt of \$500, and hospitals are not built to harbor and nurse debts!

In the meantime the Oneida Indian community of 2,000 persons must do without the hospital or the services of a resident physician. A young Oneida woman is ready to work among her own people as a trained nurse, but what can she do with a shut-tight hospital? And what are the poor, the sick and the aged to do if no provision can be made to give them the medical care they need?

There are few sadder sights than a closed missionary hospital.

# The Nineteenth Century in India

## A Study in Missionary Progress

THE Committee on United Study of Missions, referred to in our last number, has issued its completed programme of six introductory lessons on *Christian Missions in the Nineteenth Century*. Using the same liberty allowed as in printing the first lesson, on *Awakening and Beginnings*, we reproduce, with our own additions and alterations, the second lesson.

- I. A five-minute paper on the condition of India at the close of the eighteenth century.
  - (a) Religious and political situation. Reference Nos. 1, 13.
  - (b) Later changes and reforms. Reference book No. 6.
- II. The entrance of various British and American societies into India.
  - (a) The early missionaries. Some notable names :  
The Serampore Trio.  
The Judsons in Burma.  
Bishop Heber and Bishop Cotton.  
Scudder.  
Lowrie and Newton.  
Gordon Hall and Harriet Newell.  
Reference Nos. 3, 4, 7, 8, 10.
  - (b) The location and growth of these societies.
- III. The mutiny of 1857, and its effect on missionary efforts.
- IV. Missionary methods generally used in India, with five-minute talks on
  - (a) Educational missions as introduced by Duff, Anderson and Wilson, and as conducted at present. Reference No. 14.
  - (b) Medical Missions. Reference Nos. 12, 14.
  - (c) The development of Christian literature. Reference No. 14.
  - (d) Evangelistic missions. Reference No. 14.
  - (e) Beginning of woman's work in India. Reference Nos. 9, 14.
- V. Summary of the results of the century of missionary effort. This may be given on a chart or black-board in the form of a comparison.

### Books of Reference

1. *One Hundred Years*. By Eugene Stock. Domestic and Foreign Missionary Society, New York.
2. *Under His Banner*. By the Rev. H. W. Tucker. E. & J. B. Young, New York.
3. *Pioneers and Founders*. By Miss C. M. Yonge. The Macmillan Co., New York.
4. *Life of Thomas Valpy French, Bishop of Lahore*. By Herbert Birks. John Murray, London.
5. *A Lady of England: Life and Letters of Charlotte Maria Tucker*. By Agnes Giberne. American Tract Society, New York.
6. *The Conversion of India*. By George Smith.
7. *The Lives of Carey, Marshman and Ward*.
8. *The Life of Judson*. Baptist Society Publication.
9. *The Wrongs of Indian Womanhood*. By Fuller.
10. *The Cross in the Land of the Trident*. By Beach.
11. *Christian Missions and Social Progress*. By Dennis.
12. *Medical Missions*. By John Lowe.
13. *Foreign Missions after a Century*. By Dennis.
14. *Report of the Ecumenical Conference*.

In connection with this lesson may be read the chapters on India and Ceylon in Mrs. Twing's *Twice Around the World*, issued by the Church Missions Publishing Company, 211 State Street, Hartford, Conn., and also the leaflets of Series III., Junior Grade, Nos. 5 and 6, on *Early Missions in India* and *India and Ceylon*, from the same source.

The study of the Missions of the Nineteenth Century in India will naturally lead to a profitable consideration of the wonderful growth of the Colonial and Missionary Episcopate of the Church of England, which will afford material for a long series of lessons, in place of the single one with which it starts.



# Around the World

## News and Notes of the Month

BISHOP TUCKER continues to report excellent progress in Uganda. During the last year 5,000 persons were baptized. The increase in catechumens and communicants, together with that of the income derived from native sources, is equally encouraging.

†

NEARLY one hundred graduates of Yale have served or are now serving in the Foreign Mission field. To commemorate their devotion a large map is to be hung in the reading-room of Dwight Hall, with markers indicating the countries and stations in which work has been or is being done. The venerable university may well feel proud of these Christian pioneers.

†

DURING the last fiscal year the English Church Missionary Society, for the first time in its history, accepted more than one hundred offers of service for mission work. The exact number was 122. They included twenty University graduates, among whom were the Cambridge senior wrangler, and a fellow of his college. The Society has broken another record this year in having passed for the first time the two million dollar mark in its income.

†

THE example of the Rev. W. V. Watkins, a Church of England clergyman, is an instance of the extent to which some men are ready to deny themselves for the sake of their fellows and the extension of the Church. For ten years he has been chaplain of Robben Island, off Capetown, South Africa, where he has the care of over 600 lepers. They come from many varied and scattered tribes. Only once during these ten years has Mr. Watkins been able to return home for rest and change.

BISHOP GRAVES has cabled that Chaplain Pierce, of Manila, has been invalidated. The Rev. James L. Smiley, the Church's missionary to the Philippines, has also returned to this country under physician's orders, so that the work of the Church in Manila and other points is practically at a standstill, save so far as the Army chaplains, who may be Churchmen, are able to give occasional services. The Bishop cables a request for reinforcements, and ought to have them quickly.

†

RECENTLY a missionary home on furlough, was asked to temporarily take the place of one of the secretaries of his Board, who was ill. After three months' experience, he said, "I would rather drive over the range of Lebanon in mid-winter, through snow three feet deep, or in August in a scorching sirocco, or preach on a house top in a bitter north wind, or in a harvest field with the black flies swarming until the white canvas of the tent was as black as Pittsburg, or teach Hodge's Theology through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a Foreign missionary secretary."

†

THE typewriter is making its way into the mission field. Sir Harry Johnston, the special commissioner of the British Government in Uganda, commenting upon the eagerness of the people to learn to read and write, speaks of the fact that several of the native chiefs use typewriters, and that nearly all the communications passing between native officials and himself in the Uganda or Swahili languages are neatly typewritten by a chief or a native secretary. "The difference between the Uganda of 1900," says Commissioner Johnston, "and the blood-stained, harassed and barbarous

days of Mtesa and his son Mwanga, is really extraordinary. The larger share in this improvement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries."

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**A**N American layman, who recently heard the Archbishop of Canterbury speak at a missionary meeting on "Evangelization the Primary Duty of the Church," says: "The Archbishop is a wonderful old man, far past three score and ten, and yet with scarcely a gray hair, and with the vigor and earnestness of a young man. He spoke out simply and directly, without removing his overcoat or using a scrap of paper. 'Why was the Church created?' he asked; and replied, 'To give the Gospel to the human race.' Part of the Church's duty, he acknowledged, was to press on to their duty in other regards Christians already won to Christ, to care for their spiritual development; but, first of all, and above all, the Church is here to evangelize the world. Two things, he said, had struck his conscience of late. The first was that men's minds are more aroused to the commands of Christ. 'The Lord died for us on the Cross, but, strange to say, He left the task of telling it to men to human will. I cannot express my astonishment at this mystery. If man will not do it God, the patient God, will wait. The second thing calling us to passionate devotion is the preparation God Himself has made for the present evangelization of the world.'"

¶

**S**OME of the native tribes in Central Africa have a yearly festival called the *Npole*, when the boys and girls undergo a kind of formal initiation into the adult state. The festival is usually held in October and is accompanied by many evil practices. Against these the missionaries must contend as best they can, forbidding their pupils to have anything to do with the affair, and watching them as carefully as possible to see that they be not led astray. One of the workers in Nyassaland, describing the festival, says of it: "There are these very serious aspects of the question, but the one that

strikes a peaceful traveller first and most forcibly is the noise that accompanies it. Night is the great time for these uproars, and the music consists of two or three drums and any amount of hand-clapping and yelling. At Mala the other day I was trying to sleep (on the ground), and a specially heavy drum was going all night a few hundred yards away with a force that sometimes shook the house. These drums are like barrels on three legs, with a top of skin and no bottom. The top is beaten with the bare hand, and the time varies with the character of the song or dance. They make an enclosure of branches in the village, and inside this most of the work goes on. It usually last three days on end, and then they stop because the beer is done. In a few days, when more is brewed, they begin again, and so on, till they cannot brew any more. Of course, the drinking leads to any amount of quarrelling and row. We shall be very glad when it is over in all the villages. I can put up with the noise pretty well, but what tries me is the strain of anxiety lest one or other of my flock should get led away. You can guess how keenly I look out for my servant in the thick of all this temptation—villages reeking with beer, and his work carrying him about amidst it in search of provisions."

### The Missionary Day for Sunday-schools

**J**ANUARY 20th is the day appointed as the Missionary Day for the Sunday-schools of the Church. It is hoped that this year, as last, there will be in many parishes a special missionary service for the young people. An order of service has been prepared containing suitable hymns and prayers. Copies in such quantities as may be desired will be furnished without cost to the officers of schools in those dioceses whose bishops may approve of the use of the service. It has been submitted to all, and has already been approved by most. Orders should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York, marked on the outside "Order for Missionary Day Service."



# The Sanctuary of Missions

## A New Year's Prayer

“NEW light to shine upon the sacred page,  
New strength to gird us for our pilgrimage;  
New love to Him who loveth to the end,  
New confidence in our unchanging Friend;  
New conquests over self and every sin,  
New messages of grace, new souls to win;  
New consecration vows, O Lord, we pray,  
Make this the meaning of our  
New Year's Day.”

“A THOUSAND years in His sight are but a day. Hereafter they will appear such to us, too. Let us, then, forget what is behind, and reach on to what is before, remembering that each trial is a trust for which we have to answer. It is the voice of God, speaking to our souls of things to come and warning us to leave things below.”

## Thanksgivings

For the reopening of the Hupeh stations of the China Mission. Page 3.

For the blessings of another Christmas and Epiphany.

For the increasing number of native Christians who are giving themselves to the work of the ministry in Africa, China and Japan.

## Intercessions

That the Church may take full advantage of the present opportunities for proclaiming the Gospel, and that the work may not be hindered by lack of means.

That the Church may fully discharge its duty to the people of the new possessions of our country. Page 4.

That means may be provided for building and equipping a new mission hospital for women in Shanghai. Page 47.

That the workers in Alaska may be sustained and encouraged in their work through the long winter. Page 13.

## Prayer for Building a New Mission Hospital

O GOD, who hast vouchsafed to mankind the remedies that bring salvation and the gifts of eternal life: Bless, we beseech Thee, the purpose of Thy servants in seeking to build their Hospital to the glory of Thy Name; and grant that all to whom we shall minister therein, not only in their bodies, but also in their souls, may experience Thy gracious healing; through Jesus Christ our Lord. *Amen.*

## Prayer for Those Who Labor in the Gospel

O LORD, without whom our labour is but lost, and with whom Thy little ones go forth as the mighty: We humbly beseech Thee to prosper all missionary works in Thy Church undertaken according to Thy Holy Will (especially —————); and grant to Thy labourers a pure intention, patient faith, sufficient success on earth, and the blessedness of serving Thee in Heaven; through Jesus Christ our Lord. *Amen.*

## Missionary Lessons of the Third Sunday after Epiphany

*The Collect*.—A petition for the aid of God's powerful hand in weakness, peril, and need.

*The Epistle*.—Rom. xii., 16:—A message from St. Paul. Good for evil is the only retaliation possible for Christians. Persecution to be disarmed and overcome only by patient, active goodness.

*The Gospel*.—St. Matt. viii., 1:—Some questions suggested. Is not our Saviour still present in His Church, to cleanse

and to heal? Are there not multitudes in East and in West with capacity for simple faith such as that at which our Saviour marvelled? What, then, but the inadequacy of our ministry, hinders a wonderful outpouring of our Saviour's power now?

## Field Notes

ARE there any readers of THE SPIRIT OF MISSIONS who have attractive unframed pictures they would be willing to give to missionary work? If so, good use can be made of them in St. Peter's Hospital, Wuchang, China. Dr. Borland says that bright, not necessarily expensive, pictures would do much to relieve the present bareness of the walls.

TWO years ago Dr. and Mrs. Borland began their work in the China Mission. They are now stationed at Wuchang, where, acting under the direction of Bishop Graves, Dr. Borland reopened the hospital and dispensary which had been closed for some time, owing to the lack of workers. Dr. Borland says: "I can say that if I had to begin life over again I would come out here far earlier than I have done. With the hospital open, I shall hope to be able to do good work. Going in and out among these people, as we do, one sees so many diseases that are entirely beyond medical skill. On the other hand, there are very many that we are able to relieve. There is a prevalent idea in China that all foreigners are able to cure disease. It is no uncommon thing for them to be called upon for medical assistance. The most affecting cases in my experience are those where I have been called upon to give sight to those who were completely and hopelessly blind. It is hard to send them away, telling them that you are unable to do anything, more especially when the patients are children. The Chinese who have seen much of foreign physicians have great confidence in them. Many others only come to the

physician as a last resort. When they find that their recovery is slower than they expected, they disappear for a time and appear again in a worse condition than ever, after further treatment by the native doctors."

DURING ten years' service in China a single missionary physician has treated 46,000 persons, performed 6,000 operations, restored the sight of 200 who were practically blind, and saved at least 1,000 others from the same affliction.

THE Rev. J. H. Kobayashi, of Aomori, Japan, says that in spite of the frequent necessary changes in the workers at the local mission, the native members of the Church remain steadfast and are earnestly endeavoring to further the Church's cause. At the Sunday morning services the attendance ranges from seventeen to thirty-four. The services on Friday evenings are followed by a Bible-class, while on Tuesday and Wednesday evenings a study of the Bible is conducted for the special benefit of the students of the Normal School. A few of them come weekly to the rectory for the purpose of investigating Christian truth. Saturday evenings are spent in Bible study with twenty students of the English night-school. Five of them are preparing for Baptism.

Bible-classes for women are also held on Sundays, Tuesdays and Thursdays, the latter being particularly for the benefit of the thirty girls in the sewing-class. Some of these girls are desirous of being baptized, but the fact that they are still living in a non-Christian environment leads the workers to defer their baptism until they are thoroughly grounded in Christian faith. The local Chapter of the Brotherhood of St. Andrew is working actively and is endeavoring to make "the Society a telling force in the province."

UNDER the direction of Bishop Rowe a small monthly paper, *The Alaska Cross Bearer*, has been started for the purpose of giving full information about missionary work in Alaska.



# THE WOMAN'S AUXILIARY

To the Board of Missions

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## The December Conference of General and Diocesan Officers

**N**OTWITHSTANDING the fact that the December Conference came in the busy week preceding Christmas, an attendance of thirty-six officers from twelve diocesan branches showed that amid other absorbing interests that of missions was not forgotten.

Miss Seward, president of the North Dakota branch, presided. There were present: from Central New York, one; Connecticut, three; Long Island, four; Michigan, one; Missouri, one; Newark, five (one Junior); New Jersey, one (Junior); New York, twelve (one Junior); North Dakota, one; Pennsylvania, four; Southern Florida, two; South Carolina, one.

### **The Sendai Church, a Christmas Gift**

The Secretary reported that on that morning \$300 had been received, which completes, when a few unredeemed pledges shall have been paid, the \$3,000 for the Sendai church. The value of this last gift was more than doubled by the fact that it was the offering of one member of Grace parish, New York, who had devoted the fruit of her own handiwork to this object, thus enabling the Auxiliary to fulfil its hope before the close of the year, and to make the church a real Christmas gift to Sendai.

### **Between the Centuries**

The Honorary Secretary referred to the meeting as the closing one of the century, and as a time when we should give especial thought regarding our responsibility as officers of the Auxiliary. She suggested that each officers' meeting be a time of re-collection; in which to gather new force for our work, and new courage and ability to return each to her own place in the diocese to set it forward anew.

### **The Daughters of the King**

After noonday prayers, as requested at the preceding meeting, Miss Ryerson, secretary of the Order of the Daughters of the King, presented an interesting and instructive paper upon the work of the Order in connection with the Church's Missions. This paper was received with the warm thanks of the officers.

### **The United Offering of 1901**

The conference then continued, following a suggestion of the Secretary that the officers report from their branches especially upon the United Offering of 1901. In pursuance of this idea the following suggestive points were developed:

In Central New York the subject has been presented by the diocesan president

at meetings of parish branches, with the result of placing 600 boxes for the offering among the members, during the last year. This is to be followed by a letter addressed to each branch by the president. All Saints' branch, Syracuse, has also issued a United Offering Calendar, to be obtained for twenty-five cents on application to Miss E. A. Coon, Secretary, 1524 State Street, Syracuse, New York.

In Connecticut the box and envelope system are both in use, an additional envelope especially for the United Offering being issued with the usual packages of monthly envelopes.

Missouri, Newark, Long Island, New York, Pennsylvania and Southern Ohio have special treasurers for the United Offering.

In Missouri neither boxes nor envelopes are in use, but the members of the Auxiliary are urged to make birthday and other anniversary gifts and memorial offerings for this object.

In Pennsylvania the contributions from the parishes are collected twice each year, and placed at interest.

In Southern Ohio a printed letter has been sent out by the United Offering treasurer among the branches.

These different methods are dwelt upon in the hope that they may be adopted in other branches where as yet no definite plan for the increase of the Offering is being followed.

In the Connecticut branch a Self-denial Week is appointed, with a yearly observance; and that method also was suggested for the Auxiliary generally, as well as the direct personal approach to women of means, not sharers yet in the active work of the Auxiliary. The necessity was also dwelt upon of a very plain, minute presentation of the subject, experience teaching us all how slowly a clear knowledge of it is gained.

### Meetings and Services

Turning from this subject, a report was made from Connecticut of an in-

teresting boarding-school meeting; from New York, of an especially good annual meeting with an unusual number of clergy present and taking part in the conference; and from New Jersey of the efforts made by the junior officers for the observance of the Missionary Sunday in every parish, on January 20th.

### Altar Societies

A letter from Mrs. Truslow, of Newark, was read, urging the value of an Altar Society in connection with the Auxiliary in every diocesan branch. The Secretary reminded the officers that such societies or committees already exist in Long Island, Los Angeles, Massachusetts, Michigan, Mississippi, and that much of the same work is being constantly done through other branches of the Auxiliary.

### The Next Thing

Notice was given that the Sendai church now having been provided for, St. Luke's Hospital for Women and Children, Shanghai, would call for attention next, and that Dr. Gates would be in New York for some weeks, in January and February, to attend meetings in that neighborhood. Arrangements for these meetings should be made through the Secretary.

## The January Conference

THE officers' Conference for January, 1901, will be held in the room of the Woman's Auxiliary at the Church Missions House, on Thursday the 17th, at 11:30 A.M. There will be intermission for prayers in the chapel at noon, and the conference will close promptly at 1:15 P.M. Miss Mary E. Beach, secretary of the Church Missions Publishing Company, will present a five-minute paper upon the work of this company, and the special subject for discussion in the conference will be "The Use of Missionary Literature in the Auxiliary."



## What Shall We Do?

WE have with us during the present season Dr. Mary Gates, who for the past four years has been associated with our China Mission in the work of the Hospital for Women and Children, Shanghai. From first entering upon that work she has felt how inadequate are its means to its need. Mrs. Winslow, wife of Commander Winslow, of the Navy, in visiting the mission, felt the same. On her return she wrote an appeal for this hospital, which she addressed to college girls, and which, dying, she left as a legacy, in our care. In response to this appeal and other efforts that have been made, Captain Winslow has himself given \$500 to the Bishop of Shang-

hai, and up to December 30th \$1,109.10 have been contributed otherwise. At least \$10,000 should be given that the hospital may be rebuilt, and Dr. Gates in her visits is endeavoring to awaken the interest that shall result in gifts. Writing of this at the Christmas season, one cannot but think what a beautiful gift it would be from *one woman* able so to give; how happily two or three might unite in the giving. If this is not to be, our hope is that many less able may combine to make it soon, as an offering of thanksgiving for the blessed example of those who laid down their lives last summer for the cause of Christ, and of those others who still live to walk bravely where His will leads them through uncertain and anxious ways.

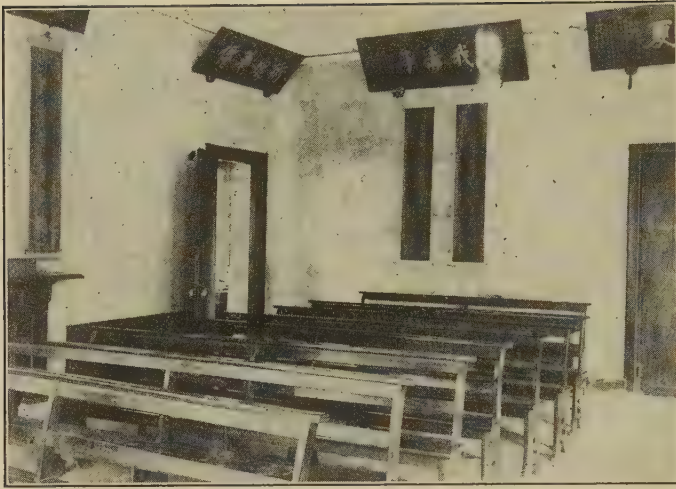
## The Aim and Opportunity of the Medical Missionary

BY MARY J. GATES, M.D.

NO one who has witnessed the vast amount of physical suffering constant in the life of Oriental women can doubt that, were there no other end to be gained than the mere healing of the body, it would still be worth while for Christian people to give of their means and of their strength to lessen the misery which dirt and ignorance of the simplest principles of hygiene or medicine entail. It is impossible to give an idea, to one who has never seen it, of the condition of China from a medical standpoint. There is, certainly, to all who have known the awfulness of pain and disease, even when surrounded by every comfort and all the alleviation which skilful physicians and careful nursing can afford, everything to call forth sympathy for a people to whom medication with snakes, centipedes, and other loathsome remedies, and puncturing with needles and red hot irons are matters of common treatment.

But it is not from philanthropic or humanitarian motives only that a missionary physician labors among the people in heathen lands. Let us consider a little what special opportunity is afforded through the medical work for reaching the people. In the first place, it gives access to a large number of people. Suffering is a common bond which unites high and low, rich and poor alike, and places them on the same level of necessity for relief. The desire for aid will overcome prejudice and dislike of the foreigner, and furnish a reason for seeking him, which the most conservative and the most ignorant can appreciate. Medical work is then a pioneer for other work.

At the dispensary where during the year thousands of women gather, a Bible woman is in attendance daily to read and talk to the patients as they sit waiting for medicine. In the hospital, with the services of the week and on Sunday and the daily talks of the Bible



ST. LUKE'S HOSPITAL, SHANGHAI: THE WOMAN'S WAITING ROOM

*The women sit here while waiting to see the physician. In this room is held daily morning prayer, and the Bible-woman preaches to the women as they wait. The door shows a view of the small room, 10 by 14 feet, adjoining. This room does duty as private office, consulting room and room for minor surgical operations. The tablets on the wall are laudatory of the physician's skill in curing disease, and have been presented by grateful patients for help received from her.*

woman, opportunity is given for a little more extended teaching. This is the work of the mission hospital. It is seldom harvest season in it; it is often hardly even seed-time; usually it is merely breaking ground. Patients are seldom in a hospital more than a few weeks, perhaps two would be a fair average. To give in that time to a woman ignorant of the Name of Christ, bowed down by fetters of superstition and ignorance, such clear conception of the one true God as shall convince her of her need for Him, is not often possible. What we can hope to accomplish is that during her stay she shall hear something which will make her desire to know more, so that when she comes under the teaching of the evangelist she may be found in a mind more receptive than she otherwise would have been. Often and often it happens that women questioned, on coming into the Church, as to what first roused them to desire to do so, reply: "The words I heard in the

hospital." So that while it is not possible to say much on the question of the immediate change witnessed in women's thought because of the medical work, I feel that when the end comes, and all the causal relations which have brought about a conversion are summed up, medical work will be no small factor.

There have been during the past year and a half four baptisms in our hospital in Shanghai, three of them of slave children whose mistresses were glad to give them to me when convinced they would not recover. One, a dear little girl of eight years, had been in the ward a year. I had operated on her for hip-joint disease, and for months she was quite well, but the disease invaded other parts, and after weeks of great suffering she died. Her little face was always bright and her eyes full of merriment when efforts were made to amuse her, and even in the midst of pain her laugh would often ring out until it cheered the saddest in the ward. Does anyone won-



der that I could not bear the thought that she should go from a place where for a year she had known only tender care, to a heathen home, and be neglected while she lived, and buried in heathen fashion when she died? While she was ill she had some red cloth given her by Mrs. Mosher for a little gown. Poor little thing, she was so happy in the gift, and the girls in the Junior Auxiliary made the dress for her. She never lived to wear it, and so it was put on her when she was laid to rest in the cemetery from whence she will one day rise, a little Christian soldier, to join the ranks of the Church triumphant.

Another little child was baptized a month ago, and at the risk of tiring you I would like to tell of this also.

One day a young Cantonese carpenter, who is a faithful member of the Church of Our Saviour, Hongkew, came to me and said, "A friend of mine has a little boy who is ill. The child is a twin, and a few weeks ago his brother died. Now the father wants the child to come to your hospital to be cured if possible, but, cured or not, he wants him baptized." The child proved to be in the last stage of disease, and I told the father there was very little hope. The man is a heathen, but some ray of light had entered, for he said, "I want my boy baptized, I have made up my mind to give him to your God. If he gets well he shall be brought up a Christian, if he dies, I want him buried as such." The mother, I found, was a very bad-tempered woman, and I think much opposed to the baptism. Two days after, the father and uncle were present while Archdeacon Thomson performed the ceremony. The child died the following day. And again, can any one wonder that I was happy to think of the quiet little burial as contrasted with the one he would have had in a heathen home? It is impossible to say how far the effects of the death of the child may influence that father and uncle, but I feel very sure that it will not be entirely lost, and may bring forth a complete conversion in time. I might

give other instances of the way in which our mission hospitals have peculiar opportunities for work.

As to the difference between the physician practising his profession with a view to its ultimate bearing on the world of heathendom, and the equally skilled one who has merely philanthropic interest at heart, I do not depreciate the nobility of a work pursued merely from this point of view. But this is not the highest result to be achieved, nor is it the one the missionary physician is content with alone. There is more implied in the term than philanthropy, or than letting in the light of western science and remedial methods upon China, and there is more demanded than the study of disease, the perfecting of technique, or the relief of our fellow-men from suffering, honorable and legitimate as these may be. If we believe that this is but one part, that the healing and relief of diseased bodies may be associated with the healing of sin-sick and weary souls; that bodily pain is not more real than the anguish of heart, and that it is the privilege of the medical work to tell the women something of that great Healer Who said, "He that believeth on Me shall never die," then the practice of the medical missionary takes on a vaster meaning. The task is frequently full of difficulties, and it often seems as if the results were very few. But when one remembers that no work can be in vain, and reflects that in doing for "one of the least of these," we are doing for the Great Physician Himself, it is not hopeless work.

### A Dream of the Future

Our work is greatly hindered by the lack of a proper building and equipment. We are anxious to move to a more favorable spot and to erect a new and properly equipped building. To do this means a work on a far larger and better basis than would ever be possible in this location. We are so cramped for room that we could not enlarge sufficiently for more than our present need,

and the future would be still unprovided for. Then, too, there is no place for the physician to live in our present location. I am soon to be homeless, as the little house which I now occupy will be torn down, and in this part of the city it is nearly impossible to rent a house within

a short distance of the hospital. I see beautiful visions for future work and usefulness—a new hospital, while around it gather a chapel, a ladies' home, perhaps the orphanage, day-school, etc. How much will be realized I do not know, but at least it is a pleasant hope!



ST. LUKE'S HOSPITAL, SHANGHAI: THE WOMAN'S WARD

## Bricks Without Straw

BY LILLIS CRUMMER

PERHAPS no person is better fitted to give a general opinion of the value and character of work done in any one branch of the mission field than one who has no personal share in the doing of it. Under these circumstances I have gathered information with regard to the Woman's Department of St. Luke's Hospital, Shanghai. I have no statistics of how many women have been treated during the year, or how many have died, or how many have embraced Christianity. For the last two or three years I have been impressed with the steady increase of the numbers who have come in to the daily clinics. My own work has taken me to the hospital many times, and I have found the wards full of sick women and

children. Constantly new rooms, holding from four to six beds, have been fitted up and quickly utilized for sick patients, from old women down to babies. Some speak Mandarin, some Cantonese, but the majority use the Shanghai dialect. Some looked happy, as if they had never known such comfort before. Others were the opposite, or of a stolid indifference.

A class which most strongly attracts the attention of the visitor is made up of little slave girls. These are the children who are bought as infants by Chinese families for the purpose of serving in the capacity of servants until they are married, at which time they become free. More often they become concubines, and lead the most wretched lives.



I fancy no other hospital in China than our own has ever had a larger number of slave girls under treatment for the same length of time. Very few have been brought there by kind mistresses who really wanted them treated for humanity's sake, but most of them are brought by the police, who have heard their cries from ill-treatment, and have forcibly taken them from their owners. I have seen, in the last year, one little girl brought in who was beaten unto death by her mistress. She lived for two weeks in mortal terror when she saw anyone approaching her bedside, and then she passed away. Another day I encountered an English policeman bringing in a child of eight, whom he had cut down, having found her suspended by her little thumbs until they were swollen and festered. These little slave girls grow very fond of the hospital life, and they are quickest of all to pick up Christian teaching. Dr. Gates is most devoted to them, and teaches them to sing our children's hymns, which greatly delights them.

I hear from the Chinese in other parts of Shanghai that the popularity of our hospital is steadily increasing. Not only is the prejudice against hospital treatment dying away, but the Chinese women are beginning to realize that there is some one there who takes a personal interest in them.

In its present quarters the hospital is full to overflowing, but let me explain its capacity, and at what odds all this improvement and growth have been attained. In the brick building which is the hospital proper, the clinic waiting-room is large and well-lighted, and whenever I have visited the room it has been filled, all seats taken, and from fifteen to twenty persons standing around, waiting their turn to see the doctor. The room in which Dr. Gates receives her patients is small and poorly lighted. Off from this is a very small pantry, used as a drug-room. These rooms are all on the first floor. Above is one crowded ward of ten beds, and off from this is a very small operating-

room, scarcely larger than the table it holds. These, with several small bedrooms, make up the hospital proper. Perhaps this equipment was once sufficient.

Under Dr. Gates the work has grown until now something must be done in the way of building, or the hospital work must necessarily suffer. To accommodate her in-patients Dr. Gates has opened rooms in the old wooden Chinese buildings which join the hospital on one side. These are dark and damp, but with whitewash and clean beds she puts three or four patients in each room, and thus has accommodated more sick people. These rooms are not all on one floor, but many. A dark, narrow, creaky staircase leads to one, a few steps up to another, a few steps down to others. All are dark and gloomy, with never a ray of sunshine penetrating them. The building is old and rotten, the walls are full of insects, and the close contact with other Chinese houses, some of ill-repute, makes the surroundings most distressing.

Cheerfully has Dr. Gates labored here for the last four years, so that her work compares well with that of the large well-equipped hospitals for women in Shanghai and other cities of China. She has worked against the greatest odds, at the expense of strength and health—a sacrifice we should not ask of her longer. She has done it because her heart was in her work, and she felt that when the members were there in flesh and blood, surely a way would open for her, and she would at last have the proper buildings and conveniences.

Last summer, when it became necessary to close our schools at St. John's, and remove the orphanage to Shanghai, the Bishop was obliged to close the Woman's Hospital to patients, and house the little ones there, and it became my duty to look after their welfare. While struggling along to keep the children alive and well, I for the first time began to realize what this hospital needs. It is a work among the poorer classes mostly, and if a charity was ever deserv-

ing, it is this. A stream of miserable women darken its doors daily, from the poor little slave girls—those almost forgotten little ones of God—to the unhappy, benighted, grown-up woman who does not know she is a child of God, and, like the brute creation, only thinks of having her physical pain removed.

We hear so much about the "White man's burden" nowadays, and his responsibility in the uplifting of this downtrodden side of the world. He who has strength and enlightenment must help the weak and ignorant, if he do the will of God whose all-wise plan has been thus revealed to us. If all this be true, which no one doubts, what a responsibility is resting on our shoulders! We women of the Western countries, through no merit of our own, have been born in Christian lands, and of Christian parentage. Let us ask ourselves, What is our duty toward these suffering sisters of the Orient?

## A New Idea

WE are indebted to St. John's Parish branch, Montgomery, Ala., for a "new idea." A member of the Study Committee, after thanking us for leaflets sent, says: "I have many times written for leaflets, or information, or advice; this once, I wish, by way of thanks, to tell how such things bear fruit.

"Last fall the rector of the parish appointed a Study Committee of five members, in whose charge the distinctively study meetings were to be held. All details of these meetings were left to the management of the committee, who met at once and decided upon a general plan of work. It was determined to hold five weekly meetings in November and December, and five again during Lent—

each member of the committee to have especial charge of one meeting in each series. 'Missions in China' was adopted for the winter study; 'Missions in Japan' for the series of meetings in Lent. . . . We had an average attendance of nineteen, in spite of two very rainy days, and during the course of the series, reading or talking was done by eighteen of the ladies.

"This fall we think we have discovered one new idea that might be helpful in other classes. Our class time is strictly limited to one hour, but by careful planning we cover a good deal of ground each time. The new idea is to take ten or fifteen minutes of each lesson for the study of the history of our own diocese, with the special object of showing what we ourselves owe to missionary effort, and moreover what we lack because the effort and the funds to support it were no greater than they were; though this second somewhat thankless consideration we bring up as a secondary matter, to point the case of certain struggling missions to-day. We think the women who attend the meetings have realized, as never before, both the devotion of our bishops and other clergy, and of our laymen, in the past, and our own responsibility in the present. The word 'missions' has come to have a more comprehensible and home-like sound."

THE Milwaukee branch of the Woman's Auxiliary was fortunate in having on December 18th a visit from the Bishop of Kyoto at a meeting in St. James's Parish House. The Bishop spoke on methods of missionary work and the difficulties to be overcome. At the close of the meeting an informal reception was held, in order that the members might meet the Bishop personally.



All things come of Thee, O Lord,  
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,\* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

\* For support of the Clergyman representing this Church and the work among English-speaking people.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from November 1st to December 1st, 1900:

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

† Special for Bishop Kinsolving, for Galveston sufferers, Texas.

<b>ALABAMA—\$5.05</b>		
<i>Florence</i> —Trinity Church, General.....	5 05	
<b>ALBANY—\$1,136.83</b>		
<i>Albany</i> —All Saints', Wo. Aux., Alaska, \$5; Arizona, \$7; Asheville, \$5; Boise, \$7; Duluth, \$6; Laramie, \$5; Montana, \$5; New Mexico, \$5; North Dakota, \$5. ...	50 00	
<i>Grace</i> , Junior Aux., Wo. Aux., Duluth, \$1; Laramie, \$1; Montana, \$3; Oklahoma, \$3; Salt Lake, \$2; Western Texas, \$2; Sp. for Miss Carter's lace-teachers, Minnesota, \$3; West Africa, \$1; Sp. for Brazil, \$1; Sp. for Cuba, \$1; Haiti, \$1; Sp. for Mexico, \$1. ....	20 00	
<i>St. Andrew's</i> , Wo. Aux., Sp. for Cuba, \$5; Japan, \$1; Sp. for Mexico, \$1; Alaska, \$2; Asheville, \$1; Montana, \$1; Olympia, \$1; New Mexico, \$1; Sacramento, \$1; South Dakota, \$1; Western Texas, \$1. ...	16 00	
<i>St. Paul's</i> , Memorial Offering for "George Hewson Wilson Memorial" scholarship, Boone School, Wuchang, China, \$50; Wo. Aux., Olympia, \$5; Sacramento, \$10. ....	65 00	
<i>St. Peter's</i> , General, \$100; Wo. Aux., Sacramento, \$15; Salt Lake, \$7; Southern Florida, \$12.50; Spokane, \$7; Haiti, \$11; Sp. for Brazil, \$20; Sp. for Miss Carter's lace teachers, \$10; Montana, \$1; "A Member," for South Dakota, \$9.50; Sp. for Mexico, \$7.50. ....	200 50	
<i>Athens</i> —"W. A. M." General.....	1 00	
<i>Charlton</i> —St. Paul's, Wo. Aux., Alaska, 50 cts.; Arizona, \$1; Duluth, \$1; Laramie, 50 cts.; Oklahoma, \$2.50; Western Texas, \$1; Sp. for Brazil, \$1; West Africa, 75 cts.; Haiti, \$5; Sp. for Cuba, \$2. ...	17 75	
<i>Coopers-town</i> —Christ Church S. S. for "Christ Church S. S." scholarship, High School, Africa.....	40 00	
<i>Duane-sburgh</i> —Christ Church, Wo. Aux., Sp. for Brazil, \$1; China, \$1; Sp. for Cuba, \$3; Haiti, \$1; Japan, \$1; Sp. for Mexico, \$1; West Africa, \$1; Alaska, \$5; Arizona, \$2; Asheville, \$1; Laramie, \$2; New Mexico, \$2; Oklahoma, \$1; Western		
Texas, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$2. ....	25 00	
<i>Trinity Chapel</i> , Wo. Aux., South Dakota	2 00	
<i>Granville</i> —Trinity Church, Branch Wo. Aux., Sp. to help in building a church in San Juan, Porto Rico.....	1 50	
<i>Johnstown</i> —St. John's, Wo. Aux., Sp. for Mexico, \$3; China, \$2; Sp. for Cuba, \$2; Haiti, \$1; Alaska, \$1; Asheville, \$1; Duluth, \$1; Montana, \$2; Olympia, \$1; Salt Lake, \$1; Spokane, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$2; Mrs. J. J. Younglove, China, \$1; Sp. for Cuba, \$3; Sp. for Mexico, \$1; Sp. for Brazil, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$1. ....	25 00	
<i>Kinderhook</i> —St. Paul's, Domestic and Foreign.....	11 20	
<i>Lake Placid</i> —St. Eustace by-the-lakes, "A Communicant," General.....	100 00	
<i>Morris</i> —Zion, Wo. Aux., Alaska, \$1; Arizona, \$1; Asheville, \$1; Laramie, \$1. ...	4 00	
<i>Ogdensburg</i> —St. John's, Sp. for Kyoto Parish House and St. Agnes's School, Japan	31 00	
<i>Palenville</i> —Gloria Dei, Wo. Aux., Arizona, \$1.50; Laramie, 50 cts.; Sp. for Brazil, \$2. ....	4 00	
<i>Potsdam</i> —Trinity Church, Indian, \$24; Miss Lavinia Clarkson, for "T. Stretefeld Clarkson" and "Levinus Clarkson" (In Memoriam) scholarships, St. Paul's School, Yankton, South Dakota, \$120. ....	144 00	
<i>Raymontown</i> —St. Paul's, Wo. Aux., Boise, \$1; Spokane, \$1; Sacramento, \$1. ....	8 00	
<i>Rensselaer</i> —Epiphany S. S.,* General.....	36 75	
<i>Rensselaerville</i> —Trinity Church, Wo. Aux., China, \$5; \$5. ....	10 00	
<i>Schenectady</i> —St. George's, St. Mary's Guild, Wo. Aux., Arizona, \$2.50; Boise, \$3; Laramie, \$1; Montana, \$2.50; New Mexico, \$1; Olympia, \$2; Southern Florida, \$3; Spokane, 50 cts.; Western Texas, 45 cts.; China, \$3; Sp. for Cuba, \$2; Japan, \$3; West Africa, \$2.50; Haiti, \$5. ....	31 45	
<i>Stockport</i> —St. John Evangelist, Wo. Aux., Sp. for Mexico.....	5 00	

**NOTE.**—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<i>Troy</i> —Ascension, Wo. Aux., Oklahoma....	5 00	Sp. for Bishop Holly's agricultural school and work, Haiti.....	50 00
St. John's, Domestic and Foreign, \$150; Wo. Aux., South Dakota, \$5; West Africa, 25 cts.....	155 25	<i>Hartford</i> —Christ Church S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota.....	30 00
Holy Cross, Wo. Aux., Alaska, \$1; Arizona, 50 cts.; Asheville, \$1; Boise, \$2; North Dakota, \$1; South Dakota, \$2; Southern Florida, \$2; Sp. for Miss Carter's lace teachers, Minnesota, \$2; South Dakota, \$1; China, \$4; Kyoto, Japan, \$3; West Africa, \$2.....	21 50	Christ Church, "A Member," Domestic, Foreign, Indian and Colored.....	600 00
St. Paul's, St. Margaret's Guild, Wo. Aux., Alaska, \$3; Asheville, \$5; Duluth, \$5; North Dakota, \$2; Olympia, \$2; Salt Lake, \$5; South Dakota, \$2; Southern Florida, \$2; West Africa, \$2; Sp. for Brazil, \$2; St. Elizabeth's Guild, Duluth, \$10; Montana, \$5; New Mexico, \$1; Western Texas, \$2; Wo. Aux., Sp. for Mexico, \$18; Haiti, \$1; Mrs. Gould, Laramie, \$1.....	63 00	Church of the Good Shepherd, "A Member," Wo. Aux., Sp. for building church at Sendai, Japan.....	100 00
<i>Walton</i> —Christ Church, Domestic and Foreign, \$7.43; Wo. Aux., Arizona, \$5; Asheville, \$2; Boise, \$2; Laramie, \$2.50; Montana, \$2; New Mexico, \$5; North Dakota, \$16.50; Western Texas, \$2.50....	47 93	<i>New Haven</i> —St. Paul's, Sp. for Bishop Atwell, West Missouri.....	50 00
ARKANSAS—\$8.50		<i>Stamford</i> —St. John's, Colored.....	41 18
<i>Brinkley</i> —St. Luke's, Domestic and Foreign.....	2 25	<i>Waterbury</i> —St. John's, General.....	10 35
<i>Forest City</i> —Church of the Good Shepherd, Domestic and Foreign.....	3 25	Trinity Church, General.....	10 35
<i>Marianna</i> —St. Andrew's, Domestic and Foreign.....	1 50	<i>Watertown</i> —Christ Church, Domestic .....	20 00
<i>Monticello</i> —St. Mary's Chapel, General... ..	1 50	<i>West Hartford</i> —St. James's, Domestic....	11 10
CALIFORNIA—\$100.00		<i>Miscellaneous</i> —Wo. Aux., travelling expenses of Secretary, General.....	5 00
<i>Miscellaneous</i> —"A Friend," General.....	100 00	DALLAS—\$7.00	
CENTRAL NEW YORK—\$129.30		<i>Big Springs</i> —St. Mary-the-Virgin†.....	7 00
<i>Owego</i> —St. Paul's, Domestic, \$6; Foreign, \$4; "J. F. P.," Sp. for St. Agnes's School, Kyoto, Japan, \$5.....	15 00	DELAWARE—\$41.00	
<i>Slaterville Springs</i> —"Student," General... ..	5 00	<i>Clayton</i> —Trinity Church, for China.....	1 00
<i>Syracuse</i> —St. Philip's†.....	1 50	<i>Miscellaneous</i> —Mexican Aid Association, Sp. for "Bishop Lee" scholarship, Mexico.....	40 00
<i>Utica</i> —St. Andrew's.....	2 80	EAST CAROLINA—\$55.31	
<i>Waverly</i> —Grace, "B.," Domestic.....	5 00	<i>Wilmington</i> —St. James's, Sp. for Rev. C. M. Beckwith, Galveston, Texas, for restoration of his church.....	33 61
<i>Miscellaneous</i> —Junior Aux., Wo. Aux., Sp. for building church at Sendai, Japan.....	50 00	Missionary Meeting of three parishes, Sp. at discretion of Bishop Partridge, Kyoto.....	21 70
Wo. Aux., Sp. for building church at Sendai, Japan.....	50 00	EASTON—\$6.60	
CENTRAL PENNSYLVANIA—\$74.32		<i>Cecil Co. (Elkton)</i> —Trinity Parish, General.....	6 60
<i>Alden Station</i> —St. Andrew's, Daughters of the King†.....	5 00	GEORGIA—\$79.00	
<i>Carbondale</i> —Trinity Church, Domestic... ..	9 32	<i>Atlanta</i> —St. Luke's S. S., Infant Class, Sp. for support of Japanese girl, Holy Trinity Orphanage, Tokyo, Japan.....	4 00
<i>Wilkes Barre</i> —Mrs. W. A. Moffet, Sp. for Rev. J. L. Prevost, for hospital debt, Alaska.....	10 00	<i>Savannah</i> —St. John's, Wo. Aux., for Miss Crummer's salary, China, \$12.50; Miss Sabine's salary, Alaska, \$12.50.....	25 00
St. Stephen's, Sp. for Bishop Kinsolving, Texas.....	50 00	<i>Miscellaneous</i> —Branch Wo. Aux., for Bible-woman under Rev. Mr. Patton, Japan.....	50 00
CHICAGO—\$232.23		IOWA—\$9.94	
<i>Chicago</i> —Atonement, General.....	8 00	<i>Des Moines</i> —St. Paul's S. S., Sp. for Bishop Edsall, North Dakota.....	5 34
St. Chrysostom's,† \$25; Sp. for rebuilding churches, Texas, \$50.....	75 00	<i>Fort Dodge</i> —St. Mark's, Domestic.....	4 60
St. Peter's, Sp. for Bishop Edsall's work, North Dakota.....	149 23	KANSAS—\$77.50	
COLORADO—\$14.75		<i>Arkansas City</i> —Trinity Church, Wo. Aux., General.....	27 50
<i>Central City</i> —B. E. Seymour, Foreign.....	2 75	<i>Topeka</i> —Bethany College, Wo. Aux., "Bishop Vail" Memorial scholarship, St. Margaret's School, Japan.....	50 00
<i>Denver</i> —St. Mark's S. S. Aux., for St. John's College, Shanghai, China, \$2.60; for St. Paul's School, Lawrenceville, Southern Virginia, \$2.50.....	5 00	KENTUCKY—\$109.21	
<i>La Junta</i> —St. Andrew's S. S.* General....	3 25	<i>Anchorage</i> —St. Luke's, Wo. Aux., Domestic.....	9 21
<i>Lamar</i> —Christ Church S. S., General.....	1 75	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church, Sendai, Tokyo.....	10 00
<i>Pueblo</i> —Holy Trinity Church, China, \$1; Alaska, \$1.....	2 00	LEXINGTON—\$99.63	
CONNECTICUT—\$938.96		<i>Covington</i> —Trinity Church, General.....	50 00
<i>Branford</i> —Trinity Church S. S., Trinity class, Sp. for Bishop of Salt Lake.....	5 00	<i>Lexington</i> —Christ Church Cathedral, General.....	24 63
<i>Bridgeport</i> —St. John's†.....	1 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for life insurance of Rev. C. H. Evans, Tokyo.....	25 00
<i>Rast Hartford</i> —St. John's S. S., Senior Class, for Africa.....	5 00	LONG ISLAND—\$649.00	
<i>Greenwich</i> —Mrs. A. F. Higgins, Wo. Aux.,		<i>Babylon (North)</i> —St. Elizabeth's Chapel, Sp. for Rev. Geo. B. Pratt's work, Porto Rico.....	8 00
		<i>Brooklyn</i> —Christ Church, Sp. for David Webb, Houston, Southern Virginia, for Colored work, \$20; Sp. for Rev. J. S. Russell, Lawrenceville, Southern Virginia, for Colored work, \$21.61.....	41 61
		Holy Trinity, missions in New Mexico and	



Arizona, \$100; Colored, \$125.54; mis-		
sions in Western Texas, \$26.35; Sp.		
for Industrial scholarship for Negroes,		
Western Texas, \$50	501	89
Messiah S. S., Sp. for Bishop Kinsolving,		
Texas	25	35
St Ann's, Sp. for Rev. J. L. Prevost, for		
building fund, Alaska	5	00
St. Bartholomew's, Mrs. R. M. North, Sp.		
for famine sufferers, India	10	00
St. John's for Kyoto, \$23.40; S. S., Sp.		
for Rev. J. L. Prevost, Alaska, for old		
debts, \$17.75	41	15
St. Peter's S. S., "Lindsay Parker" scholar-		
ship, St. Paul's School, South Da-		
kota	15	00
Mrs. J. H. Janney+	1	00
<b>LOS ANGELES—\$1.00</b>		
Whittier—St. Matthias's S. S., General.	1	00
<b>LOUISIANA—\$75.88</b>		
Luckenow—C. M. Pritchard Memorial, Wo.		
Aux., for Miss Suthon's salary, Japan.	2	25
New Orleans—St. Luke's Wo. Aux., Gen-		
eral.	2	50
St. Paul's C. M. Pritchard Memorial, Wo.		
Aux., for Miss Suthon's salary	83	00
St. Paul's, Wo. Aux., General.	10	38
Trinity Church, C. M. Pritchard Mem-		
orial, Wo. Aux., for Miss Suthon's salary,		
Japan	15	00
Thibodeaux—St. John's, C. M. Pritchard		
Memorial, Wo. Aux., for Miss Suthon's		
salary, Japan	9	00
Miscellaneous—"Tithe"	3	75
<b>MAINE—\$37.82</b>		
Augusta—St. Mark's, General.	13	15
Bangor—St. John's, General, \$20.55; Do-		
mestic, \$1.	21	55
Old Town—St. James's, Domestic, \$1.56;		
Foreign, \$1.56	8	12
<b>MARYLAND—\$633.03</b>		
Anne Arundel Co. (Millersville)—Miss Eva		
S. Hall, Wo. Aux., General.	6	34
Severn Parish, St. Stephen's, Junior Aux.,		
through Wo. Aux., General.	8	00
(West River)—Christ Church, Sp. for		
Asheville, \$5; Wo. Aux., Sp. for Mexi-		
co, \$28.94	33	94
Baltimore City—Emmanuel Church, Do-		
mestic, \$153.91; Sp. for Bishop Holly,		
Haiti, \$32.16; Sp. for Bishop Leonard,		
Salt Lake, \$32.17; Sp. for Rev. A. D.		
Gring, Japan, \$32.17	250	41
Mount Calvary, Sp. for Rev. J. L. Prev-		
ost for hospital debt, Alaska	2	00
St. Bartholomew's, Wo. Aux., for scholar-		
ship in Mr. Chapman's School, An-		
vik, Alaska	12	00
St. Luke's, Wo. Aux., Sp.†	5	00
St. Michael and All Angels', Wo. Aux.,		
Sp. for Texas, \$13; Foreign, \$4.25; Do-		
mestic, \$2.25	19	50
St. Paul's, Domestic and Foreign	100	00
"A Friend," Sp. for Rev. J. L. Prevost,		
for hospital debt, Alaska	1	00
Miss Eleanor M. McKrolsen, General.	9	00
Baltimore Co. (Glyndon)—Reisterstown		
Parish, General.	46	53
(West Arlington)—Church of the Trans-		
figuration, Mission Chapter for China,		
\$2.50; Alaska, \$2.50	5	00
(Catonsville)—St. Timothy's, Wo. Aux.,		
Domestic \$3; Indian, \$3; Colored, \$3;		
Foreign \$3	12	00
(Mount Washington)—St. John's, Sp.		
for Bishop Holly, Haiti, \$16; Sp. for		
Bishop Partridge, Kyoto, \$14.12	30	12
Howard Co. (Dorsey)—Trinity Church, Sp.		
for Bishop Kinsolving, Texas, \$19; Sp.		
for work in Alaska, \$25; Junior Aux.,		
Sp. for Mr. E. J. Warner for work, St.		
John's School, South Dakota, \$5.	49	00
Washington Co. (Hagerstown)—St. John's,		
General	16	19
Miscellaneous—Branch Wo. Aux., Sp. for		
Rev. J. L. Prevost for hospital debt,		
Alaska, \$15; for travelling expenses of		
Secretary Wo. Aux. to and from Balti-		
more, \$10	25	00
Junior Aux., for Japan	2	00
<b>MASSACHUSETTS—\$507.79</b>		
Andover—Christ Church, Domestic, \$21.83;		
Foreign \$21.83	43	66
Boston—St. Stephen's, "A Member," Gen-		
eral	2	00
Brookline (Longwood)—Church of Our		
Saviour, Foreign	119	58
Cambridge—St. James's, "A Member in		
Memoriam," Domestic, \$100; Foreign,		
\$100	200	00
Rev. J. I. T. Coolidge, D.D., Domestic	1	00
Concord—Trinity Church, Foreign	5	55
Fitchburg—Christ Church, Sp. for Mexico,	6	00
Greenfield—St. James's, Wo. Aux., Sp.†	5	00
Lawrence—St. John's, for Japan	28	00
Lowell—St. Anne's, Domestic	50	00
Springfield—St. Peter's, Wo. Aux., Sp. for		
Bishop Graves, Laramie	10	00
Miscellaneous—The Rt. Rev. William Law-		
rence, D.D., Sp. for St. John's Church		
for Swedes, Galesburg, Quincy	25	00
Branch Wo. Aux., for travelling ex-		
penses of Secretary of Wo. Aux.	12	00
<b>MICHIGAN—\$117.50</b>		
Detroit—St. Andrew's, Wo. Aux., Sp. for		
Bishop Rowe, Alaska	3	00
St. John's, Wo. Aux., Mrs. McDonald,		
Sp. for Bishop Rowe, Alaska	2	00
St. Peter's, Wo. Aux., Sp. for Bishop		
Rowe, Alaska	5	00
Flint—St. Paul's S. S., * General	25	00
Jackson—St. Paul's, Wo. Aux., Sp. for		
Bishop Rowe, Alaska, \$10; Sp. for		
Rowland Hall, Salt Lake, \$10	20	00
Port Huron—Grace, Wo. Aux., Sp. for		
Bishop Rowe, Alaska	7	50
Trenton—St. Thomas's, Wo. Aux., Sp. for		
Bishop Rowe, Alaska, \$3; Sp. for Bishop		
Graves, Laramie, \$2	5	00
Miscellaneous—Offering at Missionary		
Service of Michigan Diocesan Conven-		
tion, held in St. Paul's Church, Detroit,		
General	50	00
<b>MICHIGAN CITY—\$35.00</b>		
Lima—St. Mark's S. S., * General	35	00
<b>MILWAUKEE—\$15.00</b>		
Kenosha—"H," In Memoriam, General	10	00
Milwaukee—National Home, Mrs. Charles		
Hickman, \$1.25; Archdeacon E. P.		
Wright, \$3.75, General	5	00
<b>MINNESOTA—\$567.58</b>		
Pine Island—Grace, Sp. for Bishop Ed-		
sall's work, North Dakota, \$8.50; Gen-		
eral, \$1.58	10	08
Winona—St. Paul's S. S., Sp. for Bishop		
Rowe, for Paul Williams, Alaska,		
\$37.50; S. S., * General, \$75	112	50
Miscellaneous—Branch Wo. Aux., Dom-		
estic, \$97.50; Sp. for Miss Sybil Carter,		
\$100; Sp. for Mrs. Steven's work, St.		
Nicholas, Florida, \$25; for "Bishop		
Whipple" scholarship, \$40, both in		
St. Hilda's School, Wuchang, China;		
for "Cora R. Brunson" scholarship,		
St. Mary's Hall, Shanghai, China, \$50;		
Sp. for Bishop Partridge, Kyoto, Ja-		
pan, \$67.50; Sp. for India, \$55	445	00
<b>MISSISSIPPI—\$4.50</b>		
Jackson—St. Andrew's, Wo. Aux., Gen-		
eral	2	00
McComb City—Mediator, General	2	50
<b>MISSOURI—\$115.70</b>		
Hannibal—Trinity Church, Domestic	6	30
Kirkwood—Grace, Sp. for Rectory Fund,		
Valley City, North Dakota	9	40

<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for church building, Manila.....	100 00	ber," Domestic, \$150; Indian, \$150; Colored, \$150; Foreign, \$150.....	1,400 00
<b>NEWARK—\$642.61</b>		Chapel of Church Missions House, St. Andrew's Day Service; China.....	5 53
<i>Montclair</i> —St. Luke's, Domestic, \$170.92; Rev. F. B. Carter, Sp. for Rev. J. L. Prevost, Alaska, for old debts, \$10.....	180 92	( <i>New Brighton</i> )—Christ Church, Wo. Aux., salary of missionary teacher, Japan.....	27 50
"A Friend," Sp. for Rev. J. L. Prevost, Alaska, for old debts.....	2 00	Grace, Wo. Aux., Sp. for educational work, Cape Mount, Africa.....	20 00
<i>Morristown</i> —St. Peter's, Domestic, \$100; Foreign, \$25.....	125 00	Heavenly Rest S. S., Sp. for work of the Rev. Thos. C. Wetmore, of Arden, North Carolina, for a scholarship.....	10 00
<i>Newark</i> —Gracet.....	56 75	Holy Apostles', Woman's Missionary Association, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Bishop Holly's work, Haiti, \$30; Sp. for building church at Sendai, Japan, \$18.15.....	43 15
<i>Orange</i> —Grace, Colored, \$86.97; Sp. for Archdeacon Russell's School at Lawrenceville, Southern Virginia, \$5.....	91 97	Incarnation, Mrs. W. L. Andrews, through Niobrara League, for "Theo. Crane Andrews" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; "A Member," Wo. Aux., Sp. for Mr. E. J. Knapp, for repairs on hospital, Rampart, Alaska, \$10.....	70 00
"Two Friends," Wo. Aux., Sp. for Domestic Contingent Fund.....	35 00	Pro-Cathedral of St. John the Divine, Sp. for hospital debt, Alaska.....	3 55
( <i>East</i> )—Miss Lillie Morehouse and others, Sp. for Soldiers' Club House, Manila....	5 00	St. Agnes's Chapel, Mrs. C. T. Olmsted, Sp. for Rev. C. A. Nybladh, for his work among Swedes in Diocese of Quincy... (Richmond)—St. Andrew's, Wo. Aux., salary of missionary teacher, Japan....	16 00
<i>Passaic</i> —St. John's, Miss Grace Speert.....	4 00	St. Bartholomew's, St. Margaret's Society, Miss Juliet C. Smith, for "Bishop Clarkson Memorial" scholarship, St. John's Mission, Cape Mount, Africa....	12 50
<i>Pateroson</i> —St. Mark's S. S., * Domestic and Foreign.....	40 81	St. James's, Domestic, \$250; Foreign, \$25.....	500 00
<i>Summit</i> —Calvary (of which Mrs. Trustlow, \$5), General.....	53 46	( <i>Clifton</i> )—St. John's, Wo. Aux., salary of missionary teacher in Japan, \$23.60; Sp. for Educational Fund, Africa, \$11.57	35 17
<i>Miscellaneous</i> —"A Friend," General.....	5 00	St. Margaret's S.S., Sp. for Bishop Rowe, Alaska.....	8 00
Branch Wo. Aux., Sp. for Rev. G. B. Pratt, for new church, San Juan, \$35; Sp. for Haiti, \$17.70.....	42 70	( <i>Castleton</i> )—St. Mary's, Wo. Aux., salary of missionary teacher, Japan.....	32 90
<b>NEW HAMPSHIRE—\$112.74</b>		St. Michael's, Wo. Aux., Sp. for Mrs. J. L. Prevost, Alaska.....	24 15
<i>Jefferson</i> —Holy Trinity Church, Sp. for work of Rev. S. H. Littell, Wuchang, China.....	106 14	( <i>Westchester</i> )—St. Peter's, Colored, \$6.32; Foreign, \$25.....	31 32
<i>Nashua</i> —Church of the Good Shepherd, Wo. Aux., for China.....	1 60	Transfiguration, Mrs. S. Lawrence, through Niobrara League, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	60 00
<i>Sanbornville</i> —St. John Baptist, Junior Aux., for work of Rev. S. H. Littell, Wuchang, China.....	5 00	Trinity Chapel, "Missionary Relief Society," through Domestic Committee, Sp. for Bishop Leonard, Salt Lake, \$25; Wo. Aux. Foreign Missions, \$6; Miss P. C. Swords, through Niobrara League, for "James R. Swords" (In Memoriam) scholarship, St. Mary's school, South Dakota, \$60.....	91 00
<b>NEW JERSEY—\$194.89</b>		Mrs. G. C. Ward, through Niobrara League, "Wm. Lewis Morris, Jr." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>Carteret</i> —St. Mark's, General.....	1 60	"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund, \$125; Sp. for Mr. E. J. Knapp, Rampart, Alaska, \$100; Sp. for Bishop Partridge to complete church at Hashimoto, Japan, \$150.....	375 00
<i>Cranford</i> —Trinity Church, Wo. Aux., Sp. for orphan in Holy Trinity Orphanage, Tokyo, Japan.....	5 00	"A Member," Wo. Aux., "A Thank-offering," Sp. for education at Cape Mount, Africa.....	50 00
<i>Crosswicks</i> —Grace, General.....	2 00	( <i>West New Brighton</i> )—Miss Augusta W. Brown, Wo. Aux., Sp. for Building church at Sendai, Japan.....	10 00
<i>Elizabeth</i> —Christ Church, Domestic.....	20 00	"S," Wo. Aux., Foreign.....	100 00
Grace, Foreign, \$3 16; Domestic, \$4.37....	7 53	L. B. Brownell, China.....	100 00
<i>Flemington</i> —Calvary, General.....	6 29	"C," General.....	25 00
<i>Freehold</i> —Mrs. D. McL. Forman, Wo. Aux., Sp. for Kimura San, Kyoto, Japan.....	2 60	E. H. Dougherty, General, \$25; Sp. for Bishop Holly, Haiti, \$30.....	75 00
<i>Matawan</i> —Trinity Church, General.....	1 00	Mrs. J. D. Duncan, General.....	1 00
<i>Monmouth Junction</i> —St. Paul's, General.....	62	"Friends," through <i>Christian Herald</i> , Sp. for Soldiers' Club House, Manila....	13 50
<i>Moorestown</i> —Trinity Church, Sp. f.....	65 00	"I. V. C.," General.....	25 00
<i>Pt. Pleasant</i> —St. Mary's, General.....	15 39	Miss C. Jay, Sp. for Miss Sybil Carter's Indian work.....	30 00
<i>Rahway</i> —Church of the Holy Comforter, General.....	1 54	Miss Alice Keteltas, Domestic, \$30; Foreign, \$30.....	60 00
<i>Rocky Hill</i> —Trinity Church, General.....	6 54		
<i>Sand Hills</i> —St. Barnabas's, General.....	68		
<i>Sewaren</i> —St. John's, General.....	7 00		
<i>South River</i> —Holy Trinity Church, General.....	2 08		
<i>Trenton</i> —All Saints' Mission, Sp. f.....	8 75		
St. James's, General.....	1 27		
<i>Miscellaneous</i> —"Anonymous," for African catechist.....	40 00		
<b>NEW YORK—\$4,441.08</b>			
<i>Irrington</i> —St. Barnabas's, Domestic and Foreign, \$94.60; Domestic, \$108; West African Mission, \$15; Wo. Aux., Sp. for Domestic Contingent Fund, \$2; Mrs. Eugene Elsworth, through St. Augustine's League, Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, \$10; Sp. for Rev. Richard Bright, Savannah, Georgia, \$35; Sp. for Archdeacon Pollard, Raleigh, North Carolina, \$10; Sp. for Miss Kerr's board, Tallahassee, Florida, \$7; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$0.....	281 60		
<i>New York</i> —All Angels', for work in missionary districts, \$300; General Mission work in the diocese of Springfield, \$75.20.....	375 20		
<i>Ascension</i> , Foreign.....	2 00		
( <i>West New Brighton</i> )—Ascension, Junior Aux., through Wo. Aux., General.....	2 01		
Calvary, Systematic Offering Plan, Domestic, \$500; Foreign, \$300; "A Mem-			



Miss Ellen King, Sp. for Church work in Mexico.....	10 00	Incarnation, Sp. for Diocese of Texas....	138 06
J. J. and M. W. Roberts, Indian, \$5; Colored, \$5; China, \$5; Japan, \$5; Africa, \$5.....	25 00	Protestant Episcopal Hospital Chapel..	5 00
Mrs. Mary H. Smith, "St. Matthew's" scholarship in St. Mary's Hall, Shanghai, China.....	50 00	St. Andrew's,† \$25; ‡ p. for famine sufferers, India, \$5.....	30 00
<i>Pelham Manor</i> —Christ Church S. S., * "Nah" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	St. Anna's†.....	4 40
<i>Rye</i> —Christ Church, Woman's Missionary Association, through St. Augustine's League, Sp. for "Caroline Clark Ives" scholarship, Brunswick, Georgia, \$50; (Mrs. Chas. B. Curtis, \$10; Mrs. A. E. Douglas, \$5; Mrs. Geo. C. Park, \$5; Mrs. Chas. Eldridge, \$5; Mrs. S. W. Broadus, \$1; Miss Anthony, \$5), through Wo. Aux., Sp. for Miss Thackara's Navajo Hospital, Arizona, \$31....	81 00	St. Clement's†.....	147 85
<i>Sing Sing</i> —Trinity Church, Wo. Aux., Mrs. Kane, Sp. for Miss Thackara's Navajo Hospital, Arizona, \$6; Proceeds of play given by Miss Virginia Larkin, Miss Irene Brisant, Miss Margery Larkin, Miss Mary Kane and Master Jack Kane, Sp. for "Glymph" in Miss Thackara's Hospital, Arizona, \$8.50.....	14 50	St. James's†.....	41 00
<i>Yonkers</i> —St. John's, Mrs. W. F. Cochran, Wo. Aux., Sp. for Bishop Wells, Spokane St. Augustine's League, Sp. for Bishop Spalding, Denver, Colorado, for Church of the Redeemer, \$100; Sp. for Bishop Satterlee for Miss Susie Willes, Croom, Maryland, to pay teacher, \$50.....	150 00	( <i>Falls of Schuykill</i> )—St. James the Less.....	10 25
"Cash," Wo. Aux., Sp. for Miss Thackara's Navajo Hospital, Arizona.....	4 50	( <i>Bustleton</i> )—St. Luke's Memorial†.....	11 75
<b>NORTH CAROLINA—\$2.65</b>		St. Luke's and Epiphany†.....	262 96
<i>Oxford</i> —St. Stephen's, Domestic.....	2 65	( <i>Germantown</i> )—St. Peter's†.....	119 81
<b>OHIO—\$80.00</b>		( <i>Oxford</i> )—Trinity Church,† \$3.47; Wo. Aux., General, \$19.16.....	160 20
<i>Akron</i> —St. Paul's, Wo. Aux., "Julia Be dell" scholarship, St. John's College, China.....	10 00	"A Friend"†.....	22 63
<i>Cleveland</i> —St. John's S. S., "St. John's" scholarship, St. John's School, South Dakota.....	30 00	"M. C.," through Wo. Aux., Domestic, \$100; Foreign, \$100; Sp. for Bishop Kinsolving, Texas, \$84; Sp. for Western Texas, \$50.....	500 00
<i>Sandusky</i> —Grace, Wo. Aux., "Sandusky" scholarship, St. John's College, Shanghai, China.....	40 00	Tuesday Missionary Bible class, through Wo. Aux., Sp. for Western Texas, \$50; Sp. for Bishop Kinsolving, Texas, \$84; Sp. for Bishop Partridge, Japan, \$50; Sp. for Bishop Graves, China, \$50; Sp. for Bishop Holly, Haiti, \$30.....	314 00
<b>OREGON—\$4.17</b>		E. W. Stevenson, Domestic.....	244 00
<i>Astoria</i> —Grace, Junior Aux., through Wo. Aux., General.....	4 17	Alexander F. Sabine, General, \$10, †\$10. Miss A. E. Miller, Foreign.....	100 00
<b>PENNSYLVANIA—\$4 473.71</b>		( <i>Overbrook</i> )—Rebecca Jackson, Sp. for Chaplain Pierce's work, Manila.....	20 00
<i>Ambler</i> —Mrs. H. C. Hart†.....	20 00	Anna M. Harley†.....	12 00
<i>Concord</i> —St. John's†.....	6 00	<i>Upper Providence</i> —St. Paul's† (of which Rev. and Mrs. B. J. Douglas, \$10).....	5 00
<i>Conshohocken</i> —Calvary†.....	81 72	"P. A. W.," Sp. for Miss Sybil Carter's Indian work.....	35 00
<i>Eddington</i> —Christ Church S. S.†.....	7 00	<i>Miscellaneous</i> —Branch Wo. Aux., Domestic Committee, Sp. for hospital at Rampart City, Alaska.....	100 00
<i>Eden</i> —St. James's† (additional).....	1 00	Branch Wo. Aux., Foreign Committee, Sp. for Miss Babcock's salary, Japan, \$100; Sp. for building church at Sendai, Japan, \$219 25; Sp. for Foreign Missionaries' Life Insurance Fund, \$32.50; Sp. for Bishop Holly, Haiti, \$3; Sp. for Rev. J. A. Ingle, China, \$5; Sp. for Rev. Mr. Forrester's work, Mexico, \$62.50; Sp. for Mrs. Hooker School, Mexico, \$4.....	50 00
<i>Lansdale</i> —Holy Trinity Church.....	11 55	<b>PITTSBURGH—\$139.70</b>	
<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer.....	220 16	<i>Kittanning</i> —St. Paul's, Domestic.....	14 11
<i>New London</i> —St. John's†.....	5 09	<i>Pittsburgh</i> —St. Andrew's, Domestic, \$87 26, †\$25.....	112 26
<i>Newtown</i> —St. Luke's, Domestic, \$20; †\$38.....	58 00	St. Mary's Memorial Chapel, Sp. for Haiti.....	7 88
<i>Norristown</i> —St. John's†.....	39 00	<i>Port Allegany</i> —St. Joseph's, Domestic.....	1 00
<i>Philadelphia</i> —Calvary.....	14 00	<i>Uniontown</i> —"R. L. R.," General.....	5 00
( <i>Germantown</i> )—Christ Church†.....	28 00	<b>QUINCY—\$3.00</b>	
Christ Church Hospital, Domestic, \$4 80; Alaska, \$1; Foreign, \$4.81.....	10 61	<i>Mendon</i> —Zion, General.....	1 00
Christ Church Chapel.....	34 28	<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00
( <i>Holmesburg</i> )—Emmanuel (of which S. S., \$8 75), † \$31.68; Miss L. Cook, for China, \$1.....	32 63	<b>RHODE ISLAND—\$232.13</b>	
( <i>Germantown</i> )—Epiphany†.....	50 00	<i>East Greenwich</i> —St. Luke's S. S., Sp. for Bishop Kinsolving, Texas.....	18 25
Gloria Dei.....	50 00	<i>Pawtucket</i> —St. Paul's, Sp. for Bishop Johnston, Western Texas.....	27 28
Holy Apostles† \$345.77; Mr. George C. Thomas, Sp. for St. Margaret's School, Boise, \$240.....	585 77	<i>Providence</i> —All Saints' Memorial, Domestic, \$28.28; Foreign, \$33.82.....	51 60
Holy Communion Chapter, No. 361, Junior Department of Brotherhood of St. Andrew, General.....	2 50	Grace, Sp. for Swedish Church, Galesburg, Quincy.....	25 00
Holy Trinity Church,† \$534 69; Missionary Bible class, Sp. for Miss L. Bull, for Orphanage, Kyoto, Japan, \$15.....	549 69	St. Stephen's, through Wo. Aux., for salary of Mrs. J. F. Johnston, South Dakota, \$100; "E. A. H.," † \$10.....	110 00
<b>SOUTH CAROLINA—\$26.92</b>		<b>BOYKIN—"In His Name," Domestic and Foreign.....</b>	
<i>Boykin</i> —"In His Name," Domestic and Foreign.....	3 00	<i>Chester</i> —St. Mark's, Wo. Aux., General.....	2 20
<i>Chester</i> —St. Mark's, Wo. Aux., General.....	2 20	<i>Columbia</i> —St. Mary's, General.....	5 05
<i>Columbia</i> —St. Mary's, General.....	5 05	<i>Eastover</i> —St. Thomas's, General.....	80
<i>Eastover</i> —St. Thomas's, General.....	80	<i>Kaolin</i> —St. George's, General.....	2 85
<i>Kaolin</i> —St. George's, General.....	2 85	<i>Peak</i> —St. Simon's, General.....	3 00
<i>Peak</i> —St. Simon's, General.....	3 00	<i>Pineville</i> —Church of the Redeemer, General.....	1 00
<i>Pineville</i> —Church of the Redeemer, General.....	1 00	<i>Rock Hill</i> —Church of Our Saviour, Wo. Aux., General.....	5 30
<i>Rock Hill</i> —Church of Our Saviour, Wo. Aux., General.....	5 30		

<i>Spartanburg</i> —Advent, "A Member"†.....	3 00	<i>Miscellaneous</i> —Branch Wo. Aux., for salary of Dr. M. V. Glenton, China, Virginia's Missionary.....	700 00
<i>Summerville</i> —Epiphany, General.....	22		
<i>Miscellaneous</i> —"W. A.," "A Member," Sp. for church at Sendai, Japan.....	50		
<b>SOUTHERN OHIO—\$127.45</b>		<b>WASHINGTON—\$86.70</b>	
<i>Cambridge</i> —St. John's, General.....	40 00	<i>Charles Co. (La Platte)</i> —Christ Church S. S.,* Foreign.....	7 30
<i>Cincinnati</i> —Advent, through Wo. Aux., General.....	10 00	<i>Washington (D. C.)</i> —St. Alban's, Sp. for St. Luke's Hospital, China.....	6 90
Church of Our Saviour, through Wo. Aux., Sp. for salary of Henry St. Clair, Minnesota.....	2 00	"A Friend," Sp. for "Josephine P. Boardman" scholarship, Hooker Orphanage, Mexico.....	48 00
St. Luke's, Wo. Aux., for Dr. Gates's work, China.....	24 25	<i>St. Mary's Co. (Chaplico)</i> —Christ Church, Sp. for Rev. J. L. Smiley's work, Manila.....	22 50
Miss S. Armstrong, her teachers and scholars, through Wo. Aux., Sp. for Women's Ward, St. Luke's Hospital, China.....	51 20	<i>Miscellaneous</i> —Rev. I. L. Townsend, S. T. D.,† \$1; Sp. for instructing Japanese Judges, \$1.....	2 00
<b>SOUTHERN VIRGINIA—\$289.10</b>		<b>WESTERN MICHIGAN—\$50.27</b>	
<i>James City Co. (Williamsburg)</i> —Brutonf..	31 10	<i>Grand Rapids</i> —St. Mark's,† \$10.75; Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$20; Sp. for Bishop Rowe Hospital, Circle City, Alaska, \$10.....	40 75
<i>Nansemond Co. (Suffolk)</i> —St. Paul's, Wo. Aux.,†.....	18 50	<i>Hastings</i> —Emmanuel Church, Wo. Aux., Colored Salary Fund.....	6 25
<i>Norfolk Co. (Norfolk)</i> —Christ Church, Foreign.....	48 00	<i>Paw Paw</i> —St. Mark's, General.....	1 00
( <i>Norfolk</i> )—Woman's Missionary Association, through Wo. Aux. for "Bishop Johns" scholarship, St. Margaret's School, Tokyo.....	50 00	<i>South Haven</i> —Epiphany, General.....	2 27
( <i>Portsmouth</i> )—Trinity Church, Branch Wo. Aux., Sp. for Bishop Funsten, Boise, \$10; Sp. for Bishop Leonard, Salt Lake, \$5; Miss Mary Emmerson, Sp. for Bishop Funsten, \$3; Sp. for Bishop Leonard, Salt Lake, \$2.....	20 00	<b>WEST MISSOURI—\$6.40</b>	
<i>Roanoke Co. (Roanoke)</i> —Christ Church, through Wo. Aux. Sp. for Holy Trinity Orphanage, Oji, Japan.....	30 00	<i>Fayette</i> —St. Mary's, Sp. for Bishop Leonard, Salt Lake.....	6 40
<i>Miscellaneous</i> —Southern Virginia, the Rev. E. S. Gunn, treasurer, toward support of Rev. H. St. George Tucker, Japan..	91 50	<b>WESTERN NEW YORK—\$3,113.75</b>	
<b>SPRINGFIELD—\$15.90</b>		<i>Albion</i> —Christ Church, Wo. Aux., Sp. for insurance of Bishop Graves, China....	5 00
<i>Cairo</i> —Church of the Redeemer, Colored, \$1.20; General, \$2.20; Foreign, \$1.50....	4 90	<i>Avon</i> —Zion, Wo. Aux., for Miss Francis's salary, South Dakota.....	3 00
<i>Miscellaneous</i> —Branch Wo. Aux., Domestic, \$2.50; Foreign, \$2.50; for Rev. C. M. Beckwith, for Galveston sufferers, \$5.....	10 00	<i>Branchport</i> —St. Luke's, General.....	4 00
Junior Wo. Aux., Mrs. F. D. Miller, Sp. for Sendai church, Japan.....	1 00	<i>Catherine</i> —St. John's, Wo. Aux., for Miss Francis's salary, South Dakota.....	2 50
<b>TENNESSEE—\$10.00</b>		<i>Geneva</i> —Trinity Church, Porto Rico, \$1.†\$14; Wo. Aux., for Miss Francis's salary, South Dakota, \$5; Sp. for insurance of Bishop Graves, China, \$5.....	25 00
<i>Memphis</i> —Mary W. Gaget.....	10 00	<i>Lockport</i> —Grace S. S., Sp. for Bishop Leonard, Salt Lake, for scholarship, Logan School.....	40 00
<b>TEXAS—\$13.75</b>		<i>Medina</i> —St. John's, Wo. Aux., for Miss Francis's salary, South Dakota.....	2 00
<i>Nacogdoches</i> —Christ Church S. S.,* General.....	6 85	<i>Rochester</i> —Christ Church, Wo. Aux., for Miss Francis's salary, South Dakota, \$5; Sp. for insurance of Bishop Graves, China, \$5.....	10 00
<i>San Augustine</i> —Christ Church S. S.,* General.....	6 90	St. Paul's, Mrs. D. A. Watson, Wo. Aux., for salary of Bishop Edsall, North Dakota.....	3,00 00
<b>VERMONT—\$129.55</b>		<i>Miscellaneous</i> —Babies' Branch, Little Helpers, Sp. for St. John's Orphanage, Osaka, Japan, to frame pictures.....	2 00
<i>Bellows Falls</i> —Immanuel Church, Sp. for Bishop Kinsolving, Texas.....	11 30	"X," General.....	20 25
<i>Burlington</i> —St. Paul's, Sp. for Bishop Kinsolving, Texas.....	63 25	<b>WEST VIRGINIA—\$56.37</b>	
<i>Royalton</i> —St. Paul's, "J. F. S.," General.....	5 00	<i>Jefferson Co.</i> —St. John's.....	3 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Japan..	50 00	<i>Shepherdstown</i> —Trinity Church, Domestic, \$13; Foreign, \$15.37.....	28 37
<b>VIRGINIA—\$799.10</b>		<i>Miscellaneous</i> —Rt. Rev. G. W. Peterkin, D. D.,†.....	25 00
<i>Clarke Co. (Wickliffe)</i> —Wickliffe Church†.	8 35	<b>ARIZONA—\$3.00</b>	
<i>Frederick Co. (Winchester)</i> —Christ Church, Domestic.....	20 75	<i>Globe</i> —Mission, General.....	3 00
<i>Henrico Co. (Richmond)</i> —All Saints', through Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	15 00	<b>ASHEVILLE—\$162.16</b>	
( <i>Brook Hill</i> )—Emmanuel Church, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	25 00	<i>Miscellaneous</i> —From Ravenscroft Fund, for Bishop Horner's salary, Asheville..	162 16
( <i>Richmond</i> )—Emily Whittle Memorial Circle of King's Daughters, Sp. for Nami Asamo, in Mr. Osuga's Orphanage, Japan.....	25 00	<b>DULUTH—\$39.85</b>	
<i>Spotsylvania Co. (Fredericksburg)</i> —Holy Trinity, Juniors, through Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	5 00	<i>Duluth</i> —St. Paul's, Wo. Aux., China.....	3 65
		<i>Leech Lake</i> —Wo. Aux., General.....	9 50
		<i>Red Lake</i> —Wo. Aux., General.....	8 35
		<i>Twin Lakes</i> —Wo. Aux., General.....	7 55
		<i>White Earth</i> —Wo. Aux., General.....	3 70
		<i>Wild Rice River</i> —Wo. Aux., General (of which Susan Hart, \$4 95).....	7 10



# Acknowledgments

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## NORTH DAKOTA—\$21.00

*Jamestown*—Grace, Sp. for Chaplain  
Pierce, Manila..... 21 00

## SACRAMENTO—\$20.00

*Reno*—Trinity Church, General, \$10; Sp.  
for Bishop Kinsolving, Texas, \$10..... 20 00

## SOUTH DAKOTA—\$18.66

### NIORARA DEANERY.

*Crow Creek Agency*—St. John Baptist, Wo.  
Aux., General..... 5 00  
St. Peter's, Wo. Aux., General..... 2 15  
All Saints', Wo. Aux., General..... 3 00  
*Elk Point*—Church of the Saviour, Domes-  
tic..... 5 00  
*Miscellaneous*—Meeting of Eastern Convo-  
cation, for China..... 3 51

## SOUTHERN FLORIDA—\$2.18

*Port Tampa City*—Mission, General..... 2 18

## WESTERN TEXAS—\$27.00

*Cuero*—Grace S. S.,\* General..... 27 00

## PHILIPPINE ISLANDS—\$395.10

*Manila*—Sp. for Soldiers' Club House, Gen.  
J. F. Bell and others, \$10; through Mr.  
Wilson, \$64; Proceeds of Soldiers' con-  
cert, \$308.10..... 380 10  
Sp. for Church Building, † Lieut. G. H. B.  
Smith, \$5; Chas. Faber, \$5; Capt. W. E.  
Horton, \$5..... 15 00

## FOREIGN—\$488.00

*Africa (Liberia)*—Half Graway, Wolf Me-  
morial Chapel S. S.,\* General..... 4 00  
*Ireland*—Through the Archbishop of Dub-  
lin, from estate of the late Mrs. Milner,  
£100—one-half Sp. for Mexico, one-half  
Sp. for Brazil..... 484 00

## MISCELLANEOUS—\$14,819.11

Interest, Domestic, \$2,395.90; Foreign,  
\$1,691.48; General, \$125.50; Sp., \$21.97... 4,234 85  
General Clergy Relief Fund, Sp. for Mrs.  
M. A. Auer..... 100 00  
Income on gift of a friend in Pennsylvania,  
through Geo. C. Thomas, Treasurer..... 240 00  
Amount drawn on account appropriations  
from United Offering, Wo. Aux., 1898,  
Domestic, \$2,500, Foreign, \$2,500..... 5,000 00  
Amount drawn on account appropriations  
from "Gift of a Friend in Pennsylva-  
nia," through Geo. C. Thomas, Treasu-  
rer, Domestic, \$2,500, Foreign, \$2,500... 5,000 00  
Daughters of the King, salary of Miss  
Warnock, China..... 137 50  
Offering at General meeting of Wo. Aux. in  
Calvary Church, Louisville, Kentucky,  
October 25th, 1900, General..... 24 26  
General Missionary Meeting in St. Paul's  
Church, Louisville, Kentucky, October  
21st, 1900, General..... 81 50  
Mrs. "C." General..... 1 00

## LEGACIES—\$1,592.63

*Conn., Pine Meadow*—Estate of Mrs. C. N.  
Chapin, General..... 20 00  
*Penn., Philadelphia*—Estate of David Rob-  
erts, Domestic..... 37 50  
*Wash. (D.C.), Washington*—Estate of Mrs.  
Mary M. Carter, to the Society..... 362 07  
*Prince George Co., Bladensburg*—Estate  
of Benj. O. Lowndes, Colored..... 673 06  
*W. N. Y., Canandaigua*—Estate of Hon.  
James C. Smith, to the Society..... 500 00

Receipts for the month..... \$38,525 56  
Amount previously acknowledged..... 44,078 76

Total contributions, legacies and specials  
from September 1st, 1900..... \$82,604 32

# General Clergy Relief

The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen (THE GENERAL CLERGY RELIEF) gratefully acknowledge a portion of the receipts, beginning January 1st, 1900. They earnestly appeal to the Church for increased contributions, legacies and bequests. Central Office, The Church House, 14th and Walnut Sts., Philadelphia. Rev. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

<b>ALABAMA.</b>			St. John's, Warehouse Point.....	31 22
St. Paul's, Carlowville.....	2 00		Clergyman's Daughter, Ridgefield.....	5 00
<b>ALBANY.</b>			Rev. J. H. Barbour, Middletown.....	5 00
St. Barnabas's, Stottville.....	3 00		Rev. J. Tragitt, Seymour.....	1 00
Christ Church, Duanesburgh.....	10 32		Rev. G. C. Griswold, Sharon.....	5 00
St. Barnabas's, Troy.....	13 21		Rev. John T. Huntington, Hartford.....	100 00
St. Luke's, Catskill.....	5 25		<b>DALLAS.</b>	
St. Luke's, Mechanicville.....	12 50		St. Luke's, Denison.....	11 50
Rev. G. A. Holbrook, Troy.....	1 00		All Saints', Dallas.....	1 00
Mrs. G. A. Holbrook, Troy.....	1 00		<b>DELAWARE.</b>	
Rev. R. Wyndham Brown, Canton.....	1 00		Ascension, Claymont.....	6 79
<b>ARIZONA.</b>			<b>DULUTH.</b>	
Rev. J. M. Kendrick, Phoenix.....	10 00		St. Paul's, Duluth.....	18 00
<b>ARKANSAS.</b>			<b>EAST CAROLINA.</b>	
St. Mark's, Hope.....	3 75		St. Paul's, Clinton.....	115 00
St. Andrew's, Marianna.....	3 45		<b>EASTON.</b>	
Church of the Good Shepherd, Forest City..	3 30		St. James's, Port Deposit.....	7 00
<b>ASHEVILLE.</b>			St. Mary Anne's, North East.....	5 00
Grace, Morganton.....	5 00		St. Stephen's, Coventry Parish.....	5 00
Holy Cross, Tryon City.....	4 00		St. Paul's, Queen Anne County.....	5 00
St. Philip's, Brevard.....	1 60		Grace, Mt. Vernon.....	1 00
All Souls', Biltmore.....	17 85		East Kent Co., North Kent Parish.....	3 00
Church of the Good Shepherd, Cashiers Valley.....	1 00		<b>FOND DU LAC.</b>	
<b>BOISÉ.</b>			Miss Mary W. Rose, Fond du Lac.....	1 00
Accumulated Diocesan Fund, Transferred..	161 00		<b>GEORGIA.</b>	
<b>CALIFORNIA.</b>			Christ Church, Macon.....	13 65
Church Divinity-school of the Pacific.....	13 70		St. Stephen's, Savannah.....	2 00
St. Andrew's, San Francisco.....	24 15		St. Cyprian's, Darien.....	85
St. John Evangelist, San Francisco.....	5 00		Christ Church, Frederica.....	2 00
Member St. John's, Oakland.....	6 00		<b>IOWA.</b>	
Rev. Mr. Harris, per Mrs. Harris.....	5 00		St. John's, Garden Grove.....	3 26
Mrs. Ellen C. Harris.....	5 00		St. Mark's, Fort Dodge.....	6 44
<b>CENTRAL NEW YORK.</b>			<b>KENTUCKY.</b>	
Christ Church, Guilford.....	13 24		Trinity Church, Owensboro.....	2 00
St. Paul's, Oswego.....	8 44		<b>LONG ISLAND.</b>	
St. Stephen's, New Hartford.....	1 00		St. Ann's, Brooklyn.....	61 89
<b>CENTRAL PENNSYLVANIA.</b>			Trinity Church, ".....	5 00
All Saints', Williamsport.....	50		St. Luke's, ".....	135 06
Trinity Church, Easton.....	13 55		St. Luke's, Sea Cliff.....	21 30
St. John's, Lancaster.....	10 00		Church of the Messiah, Brooklyn.....	1 00
St. Mark's, Jones-town.....	3 97		Christ Church, Brooklyn.....	5 00
St. Paul's, Wellsboro.....	5 00		Church of the Redeemer, Merrick.....	4 29
Grace, Allentown.....	9 00		Rev. R. Weeks, Yaphank.....	1 00
Christ Church, Coudersport.....	7 56		<b>LOS ANGELES.</b>	
St. James's, Drifton.....	245 45		St. Matthias's Mission, Whittier.....	1 30
Mr. Thomas R. Stockett, Pottsville.....	5 00		St. Michael's, Anaheim.....	1 60
Elizabeth W. Detwiler, Easton.....	1 00		Epiphany, Highland Park.....	4 60
Young Men's Christian Association, Easton..	1 00		<b>LOUISIANA.</b>	
Mr. Henry J. Wyatt, Eckley.....	1 00		St. John's, Thibodeaux.....	3 25
<b>CHICAGO.</b>			<b>MAINE.</b>	
St. Paul's, Chicago.....	7 50		Christ Church, Gardiner.....	88 08
St. Mark's, Chicago.....	20 00		St. Mark's, Augusta.....	76 89
Church of Our Saviour, Chicago.....	5 00		St. Anne's, Calais.....	1 50
Mr. W. B. Bogert, Evanston.....	5 00		St. John's, Presque Isle.....	2 00
<b>CONNECTICUT.</b>			St. Luke's, Portland.....	18 40
St. John's, Rockville.....	2 00		<b>MARQUETTE.</b>	
Trinity Church, Lime Rock.....	13 18		Christ Church, Calumet.....	4 00
Christ Church, Pomfret.....	35 81		<b>MARYLAND.</b>	
Trinity Church, Tariffville.....	1 00		St. John's, Western Run.....	2 00
St. Andrew's, Meriden.....	8 45		St. George's, Mt. Savage.....	8 00
Christ Church, Norwich.....	25 00		All Saints', Frederick.....	1 00
Holy Trinity Church, Westport.....	5 00			
St. Paul's, Southington.....	3 00			
St. James's, Westville.....	4 00			
Trinity Church, Hartford.....	25 00			
St. James's, New London.....	38 61			

To be continued in other issues.



# AMERICAN CHURCH MISSIONARY SOCIETY

*Evangelical, Voluntary, Auxiliary to the Board of Missions*

*President, GENERAL WAGER SWAYNE.*

*Treasurer, J. HULL BROWNING, Esq.*

*General Secretary, REV. W. DUDLEY POWERS, D.D.*

**Fields: Brazil, Cuba, Home**

*Office, Room 53, Church Missions House, New York City*

The Society appeals for aid for its Domestic missionaries, also for help for Brazil, where our Church has a great Foreign mission, seven churches, 700 communicants, who contribute nearly \$3,500 United States gold toward self-support; also for Cuba, where the opportunity for Church work offers now peculiar advantages, and makes urgent demands.

## ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from November 1st, to December 1st, 1900:

<b>CONNECTICUT—\$26.38</b>			
Hartford—Trinity Church, Brazil.....	26 38	(Mt. Airy)—Grace S. S., Sp. for Matanzas Orphanage.....	15 00
<b>GEORGIA—\$7.15</b>		Grace, "A Member," Cuba.....	20 00
Diocesan Branch Wo. Aux., Brazil.....	7 15	Upper Providence—St. Paul's Memorial S. S., Cuba.....	4 54
<b>KENTUCKY—\$42.87</b>		"H. M. B.," Cuba ..	300 00
Covington—Trinity Church, Sp. for church at Havana.....	5 00	<b>SOUTHERN OHIO—\$1.00</b>	
Louisville—Calvary, Cuba.....	26 00	Cincinnati—A Member of the Pro-Cathedral, Cuba ..	1 00
Various persons in Kentucky, Sp. for church at Havana.....	11 87	<b>SOUTHERN VIRGINIA—\$6.17</b>	
<b>LEXINGTON—\$7.15</b>		Bedford County (Bedford City)—Cuba....	1 17
Versailles—St. John's, Cuba.....	7 15	Norfolk County (Portsmouth) — Trinity Church, Sp. for organ for Rev. G. W. Ribble, Brazil.....	5 00
<b>MARYLAND—\$5.00</b>		<b>TENNESSEE—\$6.37</b>	
Rider—"M. R. H.," General Fund.....	5 00	Nashville—St. Ann's, Cuba.....	6 37
<b>MASSACHUSETTS—\$5.00</b>		<b>VIRGINIA—\$30.00</b>	
Boston—Miss A. B. Munroe, Sp. for church at Havana.....	5 00	Frederick County (Winchester) — Rev. James Grammer, D.D., Brazil, \$10; Japan, \$10; Domestic, \$10.....	30 00
<b>MISSOURI—\$105.00</b>		<b>WASHINGTON—\$10.00</b>	
Diocesan Branch Wo. Aux., Cuba.....	105 00	Bethesda—Brazil.....	10 00
<b>NEW YORK—\$625.00</b>		<b>WEST VIRGINIA—\$28.43</b>	
New York City — Pro-Cathedral, Sp. for Porto Rico.....	5 00	Alderson—Church of the Messiah, General Fund.....	2 00
St. Bartholomew's, "Anonymous," Brazil.....	5 00	Charles Town—General Fund.....	20 00
Mr. Clarence M. Hyde, Domestic.....	250 00	Hinton—Ascension, General Fund.....	3 00
Dr. Frederick E. Hyde, Cuba, \$100; Brazil, \$100; Domestic, \$50.....	250 00	Union—All Saints', Brazil, \$1.09; Cuba, \$1.09.....	2 18
General Wager Swayne, Brazil, \$7.50; Cuba, \$7.50 ..	15 00	Williamstown—Christ Memorial Chapel, Cuba, 62 cts.; Brazil, 63 cts.....	1 25
"E. E. D.," Brazil, \$50; Cuba, \$50 ..	100 00	Total of contributions.....	\$1,385 27
<b>PENNSYLVANIA—\$479.75</b>		"Echo subscriptions.....	1 50
Cheltenham—St. Paul's, Domestic.....	77 25	"Income.....	320 00
Philadelphia — Holy Trinity Memorial Chapel, Brazil, \$11.47; General Fund, \$26.49 ..	37 96	Total from all sources.....	\$1,706 77
Incarnation, "A Parishioner," Brazil....	25 00	Total to date.....	<u>\$16,716 41</u>

# THE CLERGYMEN'S RETIRING FUND SOCIETY

Of the PROTESTANT EPISCOPAL CHURCH in the UNITED STATES  
INCORPORATED IN NEW YORK, 1895.

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Mr. William Bispham.



HE CLERGYMEN'S RETIRING FUND SOCIETY is carrying forward a wise and commendable effort to provide an honorable pension for the aged clergymen of our Church. This effort should enlist the sympathies of every noble-minded clergyman and layman in the Church.

The work is already firmly established and its able and conservative management has gained for it a general confidence and a generous support. In order, however, to enable them to do a greater work, and to adequately provide for the present annuitants, the board of directors through the financial secretary, now appeal to every clergyman not already enrolled, to become a member of this Society, and as every dollar of clerical dues is placed in the permanent fund, there would by this item alone be added annually about \$50,000 to this fund, the income of which is divided yearly among the annuitants according to their length of membership.

Your dues as a member of this Society will therefore be the means of helping to properly pension the aged clergy. This is the only society in the Church that aims to make ample provision for the aged clergy, and it does this without humiliating them or treating them as recipients of public charity.

This Society commends itself to every thoughtful mind by the *simplicity* with which it seconds *self-help*, for to secure the pension a member must exercise self-help in making his yearly payments. And the clergy should not be behind other workers in a willingness to help themselves. The police officers, firemen and public school teachers, regularly pay their dues for their Pension or Retiring Funds, and the cities and states add their gifts to those who thus help themselves. So again with the government and railroad employees; they first contribute towards their pension fund, and the government and the corporations generously add their contributions to those who thus help themselves. Now the Church should be found in advance of these men of the world in helping her officers to take care of themselves in their old age, especially when they have endeavored to do their part in helping themselves. But knowing that it was beyond the reach of a large number of the clergy to put aside annually out of their limited incomes even the small amount required for dues, the Church, through the action of the General Convention of 1893, authorized the clergy to use a part of the communion alms for this purpose.

We ask you then to thoughtfully consider the needs of our aged clergymen, and by your interest in this Society to help those who are trying to help themselves and at the same time be making a proper provision for your own old age by securing the best and surest annuity possible. By an offering you can add to the income of the present annuitants, of whom there were 243 last year, or if you prefer it may be given to the permanent fund.

Very truly yours, in the work of securing a proper pension for the aged clergy,

JAMES H. LAMB, Financial Secretary.